

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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Chronicle

Home News.—The apparent dissension in the Democratic party about the tax bill was removed by an agreement entered into by the Democrats to bring about tax reduction before March 15. The date of February 10 was proposed for a vote in the Senate, which would allow

The Senate

five weeks for conferences with the House Committee and for final passage of the bill in both parts of Congress. Meanwhile, the World Court was discussed at length by several Senators on both sides. This discussion gave rise to the charge that a filibuster was in progress with the alleged purpose of preventing a vote on the World Court until the tax bill reached the Senate and then of prolonging the tax discussion until too late to pass the World Court resolution. Vice-President Dawes again caused a sensation when he made an impromptu radio speech and mentioned Senator Reed of Missouri as the guilty party. Later, he was forced to retract and thereupon named Senator Copeland. He apologized for this and then named Senator Blease. It is probable that this affair will strengthen the enemies of cloture in the Senate and that party lines will be ignored in opposition to any move to choke off debate in that party.

The coal situation remained about the same. President

Lewis of the United Mine Workers toured the mine regions with the purpose of hardening the miners' resolution against any compromise, especially on the matter of arbitration, on which question the officials of the mine workers appear to be almost unanimous. The mild winter has in a measure protected the public and prevented much widespread suffering. Meanwhile, however, the Associated Press reports continue to describe the situation of the miners and of their families as one of great suffering.

Coal

Henry Berenger, the new French Ambassador, presented his credentials to President Coolidge and assured him that France is resolved to settle her war debts to the United States as promptly and as fully as her present and future possibilities will allow. Mr. Coolidge, in return, expressed the hope that a fair adjustment of the problem would be reached in the near future, and gave it as his opinion that there is no insuperable difficulty in arriving at such an agreement.

French Debt

Senator Kellogg's statement about Mexico and the land laws mentioned in another column is as follows:

The statement issued to the press by the Mexican Minister of Foreign Affairs comprises no facts or arguments which have not been fully dealt with in the official exchanges between the two Governments.

Mexican Land Laws

The position of this Government has been and still is that the so-called land and petroleum laws contain provisions which are plainly retroactive and confiscatory in their effect upon property rights heretofore legally acquired and held by American citizens in Mexico under prior existing Mexican laws.

This position, which does not in any sense question Mexico's sovereign right to legislate on her domestic concerns, has been made perfectly clear in the most frank and friendly terms to the Mexican Government both formally and informally.

Our last note on this subject was delivered to the Mexican Minister of Foreign Affairs January 9. In absence of any reply to that note I am not disposed at this time to make any further public comment.

There is every indication that this question will be amicably settled.

Canada.—On January 15 the House of Commons by a majority of three votes gave the Mackenzie King Government a vote of confidence. The motion to give preference to the Government's demand for debate on the address in reply to the speech from the throne was

Vote of Confidence

opposed by an amendment submitted by Arthur Meighan,

leader of the Conservatives, which expressed lack of confidence in the Government. It was on this amendment that the Liberals won their victory. The debate lasted four days during which the fate of the Ministry hung in the balance. It will be recalled that in the October elections the Government returned 101 members in the House of 245. Balloting was carried out amid scenes of the wildest excitement.

China.—General Li Ching-ling, former Civil Governor of Chili whom Feng recently ousted, is said to be preparing to retrieve his loss and to be planning another campaign in North China with Tientsin as the prize. He is at Tsinanfu, capital of the Shantung Province, about one hundred and seventy-five miles south of Tientsin, and that city is the scene of great military activity with General Chang Tsung-chang, Governor of Shantung cooperating with Li. Their forces are reported to include a number of White Russians and it is estimated that before the Chinese New Year, February 13, the two leaders will have marshalled about 40,000 men. Marshal Tuan Chi-jui, the Chief Executive of China, while continuing as the nominal head of the Government has announced that he has not abandoned his intention of retiring though no date for this has been fixed.

New North China Campaign Planned

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In the middle of the month a conflict arose between the Chinese and the Soviet regarding the Chinese Eastern Railway. As a result the Bolshevik manager, M. Ivanoff, refused freight for the South Manchurian Railway and all traffic south of Harbin temporarily stopped. According to reports from Moscow the cause of the conflict is the refusal of the railway to carry Chinese soldiers free. On January 16 soldiers captured a Soviet passenger train and arrested all officials and their military escort. The Russian Embassy at Tokio announced on January 20 that unless China complied with the Soviet demands and ceased to impede train movements Russia would send the Red Army into Manchuria. Japan is concerned over the situation as a Russian attack would not fail to affect her Manchurian interests.

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Two important conferences have recently been held in Shanghai which may have great political significance in the coming months. One was between representatives of the leading political parties who are seeking a basis for the termination of civil wars and the foundation of a concentrated nationalist policy. The other included radical Chinese elements combined with Soviet Russian agents who met to discuss plans to form a new Chinese party outwardly professing Red doctrines. There can be no doubt of the growth of the radicals in power and the trend of events is causing serious alarm. Publication of the first of three Chinese newspapers financed by Catholics began the week of January 10. The papers will oppose Bolshevism in its attacks on orthodoxy and established institutions. The business and foreign interests are also uniting to offset Soviet influence. Some see in the

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Eastern Railway trouble the hand of Moscow Bolsheviks directly provoking a quarrel with Marshal Chang. The hope aroused by the convening of the conferences in Peking is subsiding and the feeling is growing that no Government in Peking is able to cope with the situation and satisfy the demands of Young China.

Czechoslovakia.—More cordial relations between Prague and the Vatican are likely to be established in the near future. The existing difficulties, it will be recalled, arose out of the offensive behavior of the Government at the Hus celebrations and still further out of its unwillingness to open serious and sincere negotiations with the Vatican in matters pertaining vitally to ecclesiastical interests. After his recent pilgrimage to Rome, however, Archbishop Kordac of Prague published in the *Lidové Listy* an account of his audience with the Pope in which he stated that the Holy Father received with the utmost interest his communication "regarding the firm will and sincere endeavors of the most influential circles in our Republic to restore normal relations between the Government and the Apostolic Nunciature." Admitting that no small difficulties were still to be overcome before this could be accomplished, he added: "Firm will and sincere endeavors will succeed in removing them." Very significantly, after a few days, the Prague press next brought the following item: "Since Archbishop Kordac's visit to the Pope a more conciliatory attitude towards the solution of the conflict arising out of the departure of the Apostolic Nuncio, Marmaggi, is apparent. In Czechoslovakian circles which as a rule can be relied upon for their information regarding ecclesiastical matters the conviction exists that the entire conflict will be ended by next spring." It is clear, however, that before appointing a new Nuncio the Vatican must receive definite guarantees that the past will not repeat itself.

Prague and the Vatican

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France.—The founders as well as the accomplishments of the Third Republic, now in the fiftieth year of its existence, were lauded in M. Herriot's inaugural speech, delivered January 14 before the Chamber, of which he has been re-elected President. "When a régime has obtained such results in half a century, how can anyone seriously question its value," he asked the Chamber, appealing to that body, "whatever its differences of opinion on the technical aspects of the problems before it," to labor in good faith and confidence for a settlement of the grave problems of financial stability. Looking to the nation as a whole for the sacrifices that might be demanded, he reminded the people of France that "to help the public Treasury is not only an honorable duty but a good investment."

Fiftieth Year of Third Republic

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Discussion of the definite measures to be taken for the provision of finances has continued to occupy the lower House, in and out of committee. The Finance Commission has rejected Minister Doumer's bill, and has been upheld in its action by a Chamber resolution. Up to

Will Foreigners Be Taxed?

January 21, advices indicated that the Commission had not yet succeeded in its effort to so amend the measure as to make it acceptable, and it could not be foreseen when the readjusted bill would be ready for consideration in the Chamber. Considerable interest has been awakened in American circles following the announcement that, by virtue of a clause attaching to the new tax provisions, it will be demanded that all foreigners living in France or possessing property in the country must declare their full revenues from all sources and pay taxes on them according to the French schedules. There are approximately 67,000 Americans living in France, some of whom, on an annual revenue of \$1,000,000, would be expected, according to the terms of the proposed measure, to pay the French Government taxes of \$800,000, in addition to their other taxes at home. It has been pointed out by American residents of Paris that the drastic step would be inconsistent with the spirit of the Consular Convention, made in 1853, which provided for reciprocal tax treatment of each other's citizens by France and the United States. In the latter country non-resident aliens are not expected to pay taxes on any income save that earned in the United States.

Germany.—After a crisis of six weeks Chancellor Luther has finally completed his Cabinet. Drastic methods were necessary on the part of President Hindenburg to

The New Cabinet

bring about workable conditions. His patience was exhausted, he told the leaders of the four Middle parties, and he would give them just four hours to get together and agree upon a Cabinet. In case of further procrastination he would find another solution. Fear of a dictatorship acted as a spur, and within two hours the Cabinet list was ready for presentation. Its members are: Foreign Minister, Dr. Gustave Stresemann, People's party; Interior, Dr. Wilhelm Kuelz, Democrat; Finance, Dr. Peter Reinhold, Democrat; Minister of Defence, Dr. Otto Gessler, Democrat; Economics, Dr. Julius Curtius, German People's party; Labor, Heinrich Braun, Centrist; Justice, Dr. Wilhelm Marx, Centrist; Posts and Telegraphs, Karl Stingl, Bavarian People's party; Transports, Dr. R. Krohne, German People's party. While Socialists will not participate in the new Government, it is understood that they will lend it their support so far as its foreign policy is concerned, namely in furthering the entry of Germany into the League of Nations, and in promoting the fulfilment of the Locarno treaties. It may be mentioned that not particular enthusiasm is shown by anyone in regard to the new Cabinet. In the Centrist Curtius, however, it has a strong promotor of the Dawes plan, while its foreign policy is healthy and will be safeguarded by the Socialist support.

Great Britain.—As was forecast in this Review two weeks ago Count Volpi, and the Italian debt experts are not meeting with the same speedy and successful results

Funding Italian Debt

with which they met in the United States. After several long sessions negotiations do not seem to have

progressed very satisfactorily and Mr. Churchill so reported to the Cabinet on January 19. The amount due to Great Britain has not yet been definitely settled upon and with regard to the payments Mr. Churchill is believed to want £9,000,000 a year while the Italian Commissioners are only willing to offer £4,000,000.

Following the presentation before the Coal Commission of the operators' terms the laborers have laid before the Commission their plans for adjusting the mining difficulties. These include an elaborate system of nationalization not only of mines but of electricity and other power producing industries and of all the by-products from coal. The miners admitted that the scheme would have no immediate effect on the present serious economic condition and that it did not remove the miners' right to strike though the reasons for striking would be greatly minimized because of the elaborate machinery established for settling difficulties. The scheme seems to have behind it the whole influence of the Labor Party as expressed by the Miners' Federation, the General Council of the Trade Union Congress and Labor Members of Parliament.

Miners' Coal Terms

Simultaneously with the presentation of Labor's scheme to the Coal Commission, Mr. Baldwin in a speech before the Midland Conservatives at Birmingham propounded a

Baldwin Propounds Power Scheme

scheme for the development of the electrical industry of Great Britain which is designed to unify and increase their output with reduction in cost. While it would require years to put the Government's plan into effect eventually it would carry with it great advantages. The Premier in his speech drew a distinction between the generation and the distribution of electricity, the one being a scientific, the other a commercial affair. Private individuals and municipalities will continue as usual to take care of the generation of the power, though the Government will effect a coordination of these stations for producing a common supply of electricity which a Government board will then purchase and make available to distributors.

Hungary.—The opening of Parliament took place January 19 amid tumult and uproar. Premier Bethlen had warned the Opposition that in case of disorder he

Parliament Convenes

could not be certain that he would be able to restrain the troops. It now appears that neither he nor the Regent Horthy can in reality control the army. The secret forces of the Fascists and Rascists, in particular, are beyond all control. Both these groups are said to be involved in the counterfeiting scandal. In spite of previous reports, it now appears that the Horthy group is still exceedingly powerful and can count on the support of both Fascists and Rascists. On the other hand Premier Bethlen, who is now accused by the Opposition of friendliness to all these elements, publicly states that: "If necessary to maintain order I will use all force—and I have sufficient force at my command. Whichever side attempts to dis-

turb order or the normal course of the counterfeiting investigations will know my power." The situation is so involved that it is impossible to learn the full facts. In regard to Mgr. Zadavec, the Military Bishop who was accused in connection with the counterfeiting plot, the Public Prosecutor announces he will issue no warrant for the Bishop's arrest, since the evidence against him is insufficient.

Italy.—It had been planned to devote the first session of the Chamber of Deputies, following the Christmas recess, to a memorial service in honor of the late Queen

Ejection of the Aventines

Margherita. The solemn program was marred, however, by the unexpected presence in the Chamber of the so-called Aventine Deputies, who have absented themselves since the Matteotti murder, by way of protest against Fascism. The secessionists were forcibly ejected, not without some personal violence, by Fascist enthusiasts, and were later formally assured by Premier Mussolini that their return to the Chamber would be permitted only when they had publicly admitted defeat and retracted their denunciations of the Fascist regime. The enthusiastic reception accorded the Premier's attitude is considered significant of the estimation in which his policies are held by the nation's representatives. Somewhat in contrast came the defiance, openly offered the Dictator's power in Geneva, where he had ordered, by royal decree, a dissolution of the Italian Chamber of Commerce. By a vote of forty to ten, that body, January 18, refused to dissolve or to receive the Fascist delegate, Signor Ferrata. Because of the Swiss membership in the Geneva organization, it is expected that diplomatic conferences will be opened in the matter between Berne and Rome.

Latin America.—The Tacna-Arica administration officials are anxiously regarding Chile's next step towards endeavoring to escape the conditions General Pershing

Chile

imposed upon the Plebiscitary Commission. Chileans are known to have expelled numerous Peruvians from Tacna Arica and to have otherwise coerced and molested them. President Coolidge has sustained General Pershing's conduct of plebiscite arrangements, and as arbitrator his decision was an unequivocal denial of the charges which the Chilean Government has made against General Pershing. It will be remembered that both Chile and Peru voluntarily sought the mediation of the United States, binding themselves in advance to accept the decision of the plebiscite, and that the award imposed no other duty on General Pershing than to arrange for a fair plebiscite.

President Carlos Solorzano resigned on January 14 after one year in office. It is expected that General Emiliano Chamorro, former President and former Minister to the United States,

Nicaragua

will succeed him. It will be recalled that in the coup d'état last October, Chamorro took possession of the La Loma fortress over-

looking Managua, the capital, and demanded that President Solorzano dismiss the members of his cabinet as he was determined to assume charge of the Ministry of War himself. Subsequent events have proved that Chamorro's plan was to compel the President to resign and assume the reins of Government himself. The American State Department has sent instructions to its Minister at Managua that Chamorro, if elected, will not be recognized by the American Government.

Foreign Minister Saenz made a strong statement on January 19 in defense of Mexico's new anti-foreign land and petroleum laws. The document was in

Mexico

the form of a diplomatic brief similar to the communications addressed by Mexico to the United States in reply to the American protests which followed the first promulgation of the Mexican Constitution of 1917. Mexico maintains, as the basic principle of its position, the Government's right to enact such laws as it considers necessary for the development of its juridical system. The statement further declares that the laws are not retroactive or confiscatory and provide that property legally acquired by foreigners prior to its enactment can be retained by them until death. This applies not only to individuals but also to corporations which may keep their rights until their dissolution. The note continues: "Since it is the sovereign right of every state to legislate on inheritances, even to the point of prohibiting the transmission of property of a deceased person to another, obviously the Mexican Government has the power to impose conditions for the acquisition of property by heredity right from a person deceased," adding that persons inheriting property they are prohibited from holding, are allowed five years to dispose of it. Secretary Kellogg made a brief reply to Señor Saenz's detailed statement declaring that the new land and petroleum laws do contain provisions that are retroactive and confiscatory despite Mexico's contention to the contrary. It is confidently expected that the differences existing between the two Governments over this matter may soon be settled amicably.—On January 19, Archbishop José Mora Del Rio of Mexico City made a public protest against anti-Catholic legislation in the States of Chiapas, Tabasco, Hidalgo, Jalisco and Colima.

Next week, Enid Dinnis will continue the series by the novelists in a charming paper entitled "The Supernatural in Fiction."

Two public questions of burning interest will receive treatment in papers by lawyers whose names are known to readers of AMERICA: "The World Court," by Daniel J. McKenna, and "The Equal Rights Amendment," by H. V. Kane.

Mr. Ryan's interesting paper in this week's issue will be followed by another next week on the alumni work being done at Holy Cross College, by the Alumni Secretary, Frederick J. Dietzman.

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Catholic Press Month

FEBRUARY has come to be known as Catholic Press Month in the United States. In their pastoral letters the Bishops of the country impress upon clergy and laity the duty of supporting the Catholic papers, magazines, and Catholic literature in general.

Pulpit, school and press, as it has so often been said, are the three means at our command to foster and propagate Catholic truth. Each has its own sphere and is indispensable in its own way. The press is the most universal in its appeal, reaching out in every direction and spreading its seed where the spoken word would not be heard.

The material encouragement for which the publishers of our Catholic press must look, if they are to withstand the rising costs of labor, material, postage and other items incidental to their important apostolate, is something to be brought to the attention of Catholics throughout the land. In other words, subscriptions to Catholic publications should be encouraged.

But that were not enough. There are numerous families in every locality who discharge, with laudable generosity, their recognized duty in this direction. They provide themselves with Catholic reading-matter, often to such an extent, they confess, that they are unable to read half of the Catholic literature that comes into the home. In many instances, it will be a decided accomplishment for good, if the interest of such Catholics can be further aroused in the use they should make of the material thus at hand.

It would seem advisable to stress the point that the output of our Catholic press should serve, not so much as "an antidote" to the harmful printed pages which come into Catholic hands, but as a *substitute* for them. Someone has wisely remarked that if some of the daily papers read by young and old alike, were to be put into book form, they would inevitably find themselves on the Index.

Yet, albeit unwittingly, those who have the responsibility for safeguarding the faith and morals of the family circle, often put within its grasp the detailed doings of a world that is day by day vaunting its defiance of every law, Divine or human.

In contrast to all this, every endeavor is being made to increase and better Catholic literature. The least any Catholic can do is to give it his material support, and seek to promote the widest diffusion of the rich supply now placed in his hands. The spreading of Catholic literature is one of the greatest apostolates of our day.

"A Bold and Generous Gesture"

ON Monday, January 18, the preacher at the noon service in Trinity Episcopal Church, Wall Street, New York, was the Very Rev. Dr. William Palmer Ladd, Dean of the Berkeley Divinity School, Middletown, Conn. Whether Dr. Ladd adverted to the fact or not, that day was the Feast of St. Peter's Chair, and an octave was being begun throughout the Catholic world to implore the aid of Heaven in effecting Church Unity. Before his congregation in the financial district, the preacher at Trinity spoke on the "Feast of Jesus Christ, King," recently instituted by Pope Pius XI for the future observance of Catholics. "Why," Dr. Ladd asked his hearers, "should not all Christians join with our Roman Catholic brethren in the observance of this new festival? It would be a bold and generous gesture in the direction of Church unity. It might bring all denominations together in a way not quite accomplished by the other great days of the Christian year." Quite in contrast, it may be noted, with the references to the Feast made in other non-Catholic quarters, as quoted in the columns of this Review last week! Instead of rejecting, *a priori*, any suggestion that might emanate from Rome, the Dean of Berkeley had manifestly given the Encyclical of Pius XI sympathetic and careful study. He was able to tell his congregation that:

The purpose of the festival is "to recall to everybody's mind each year that Christ is King of all the peoples of the world" and to combat what the Pope calls "laicism"—what we should probably call irreligion or secularism—which, says the encyclical, "causing discord between nations, unleashing of passions often disguised as patriotism, covetousness for earthly possessions, contempt of domestic duties, discord and instability in families, threatens society itself with ruin."

Anticipating the Catholic feast, assigned henceforth by the Holy Father to the last Sunday of October, Dr. Ladd expressed the belief that:

It is conceivable that eventually Christians of all denominations throughout the nation or perhaps that Christians of all nations should join together on this day to renew the fight against poverty, disease and crime, to pray and to pledge themselves anew to work for international friendship and human brotherhood.

As has been said above, the prominent Middletown teacher may not have been aware of the fact that he was joining, in spirit, in the universal prayer, inaugurated that day to the Lord of the Harvest, that "all who believe in Him may be One, that the world itself may believe in and accept its true Redeemer and Lord." Be that as it

may, the pronouncement of the Dean of Berkeley does credit to the reverend gentleman himself, and will afford encouragement to those who, together with him, look for the salvation of humanity only in the saving power of Jesus Christ.

An Idol Shattered

ONE of our well-known writers has lately set the country agog by some comments to which he gave utterance in a public speech on the habits and character of the great Washington. The report of his remarks in the national press at once evoked a storm of protest, chiefly from some ultra-Americans who saw in his statements concerning the "Father of our Country," even if they be true, a shattering of American traditional ideals in the minds of our little ones.

NOW AMERICA holds no brief for the modern hyper-criticism which goes ferreting in hidden nooks and crannies for the skeletons of men's shortcomings that should have been quietly interred with their bones. But history is history and facts are facts and if the sordid lives and deeds of public men are to be unmasked in order to set them in the right perspective where a false hero-worship has grown up around them, by what Divine right, one may ask oneself, shall Mr. Washington be spared?

However the point to be made is that granted that General Washington along with his contemporaries smoked or danced or enjoyed his rye or his Burgundy, and occasionally found relief for his tried emotions in some expletive that might be barred from his mother's drawing room or sought the thrill that comes from a friendly game of cards when something of value was at stake, none of these things should bar us from giving him credit as a general, a patriot or a statesman, which after all are his fundamental claims to the Nation's honor. He himself would probably be the first to disclaim a title to any other aureole from the American people.

A reading of the attacks upon Mr. Rupert Hughes for his words about Washington leads to the conclusion that they were prompted in great measure by two basic fallacies. In the first place it is erroneously assumed that the shortcomings of the first President are all in themselves essentially wrong. This mental attitude is built on the wholly un-Christian principle that all pleasure is evil and that every indulgence which violates the Puritan code is sinful. In this theory, of themselves, smoking, dancing, drinking, gambling are so many incarnate fiends of Hell. But if these are the extent of Washington's failings then American Catholics who will find the facts of his life open to a benign and kindly interpretation will have for him stronger sentiments of loyalty than their Protestant neighbors. For it is a great feature of our religion that, as Chesterton puts it, "in nothing does the Faith differ from the fads of the modern world more markedly than in this, that while it calls for a great deal of self-control in all sorts of people for all sorts of reasons there are really very few things which it absolutely forbids as intrinsically and invariably evil; as having no higher form

and no possible utility." In this, Catholic moral teaching radically differs from the sweeping negations of Protestantism.

The second basic error of the attacks leveled against Mr. Hughes is to be found in the tendency in some quarters to make Americanism a religion with our soldiers and statesmen its canonized saints. Of course this is an outgrowth of an educational system which, as it can have no place in its program for Him who is the Way and the Truth and the Life, and consequently has to substitute for Him someone else to mould the moral ideals and lives of the boys and girls whom it would educate, must hold up for moral imitation the same frail men and women whom it presents for admiration in secular branches. Here again, neither Catholics nor Catholic schools will muddle their concepts. They will readily distinguish between a man's moral value and his material worth and they will not fear to have their idols tumbled down, for the Model they hold up to their children is ever the Boy Christ and others only in so far as His Church has officially declared they bear a resemblance to Him.

Dangers of Over-Production

SOME very candid economic confessions have recently been made that deserve more attention than they have as yet received. Our wave of material prosperity is leading us into the subtle dangers of over-expansion, which invariably react in a fatal collapse, unless preventive measures are taken. Building experts have assured us a few days ago, at a session held by them, that twenty-three per cent of the available renting space in our cities is today untenanted. Yet apartment houses continue to shoot up like mushroom growths everywhere.

The same holds true in our industrial production. Secretary of Labor Davis, referring to what he considers the present over-developed state of some of our larger industries, made a remark which is so sensational in its nature that one naturally hesitates to take it too literally. "Our productive machinery and equipment in many of these industries," he said, "cannot run 300 days in the year without producing a stock that cannot be sold in this country, or in any other country."

Yet sensational as these words may appear they are hardly stronger than an admission made by the *Wall Street Journal*, and capitalized by the labor press. The country today, said this paper as early as September 1, 1925, "can turn out more steel, more coal, more copper, more oil, more automobiles, etc., than the demand calls for. If all of these industries permitted capacity operations prosperity would be short-lived."

In other words, a vast amount of capital is invested which cannot be made productive. This in itself is economic waste, and is reflected in the prices which must be paid to meet the interest on the unused as well as on the used capital invested in industry. But far more dangerous still is the temptation to produce beyond demand, with the inevitable consequences of unemployment and a disastrous period of deflation. The *Wall Street Journal*

in its issue for January 2, 1926, once more calls attention to our existing situation when it tells its readers that we have not yet succeeded in overcoming the initial handicap of an over-extended plant capacity, making it difficult to operate our industries at a continuing high level.

We all have learned by this time that out of precisely such a state of affairs the anthracite coal problem in our country has arisen. The industry is over-capitalized and over-developed. A strike or a lock-out means nothing to the industry as such, because it can at its best operate only for perhaps two-thirds of a year and will then be constrained to lie idle. Exceedingly reduced labor hours, enforced idleness for several months, or a strike if not a lock-out are the alternatives left for the miners.

Our financial and economic strength enables us to overcome many difficulties, but our marvelous productiveness is offering a new problem in itself. That problem is met in part by the liberal donations made by our moneyed men to causes that are not industrial in their nature. In the Middle Ages this same problem never arose for the reason that money was not ploughed back into industry, but was used to give significance to the great cathedrals, castles and public buildings. Above all the things of God were remembered in the donations men gave. There was room for prayer and contemplation, for chanting the praises of the Creator as well as of supplying for the needs of the body. That is the lesson our civilization must learn anew today.

Development of the Mission Idea

IN a new, attractive and dignified dress, *Catholic Missions*, the official organ of the Society for the Propagation of the Faith, made its appearance in AMERICA's editorial rooms at the beginning of the new year. It is larger in size and richer in content than ever before and worthily symbolizes the substantial growth of the Catholic mission movement in the United States. At about the same time the *Pilgrim*, "a magazine of Jesuit Relations," dedicated to the mission cause, arrived in new form and enlarged dimensions, displaying on its cover the stately figure of a Jesuit missionary, in flowing mantle and with uplifted cross. Kneeling before the Pathfinder for Christ, is an Indian chief, with peace-pipe in hand, welcoming him to the land that was trod by the feet of Blessed Jogues, Goupil and Lalande. From a quarterly the *Pilgrim* has grown into a bimonthly, and one leap more would place it in the monthly class.

Such is the development of the mission idea everywhere throughout the country. Thumb the latest "Catholic Press Directory" and you will be astonished to find the large number of Catholic mission magazines now well established and successful in their literary venture, promoting with all the resources at their command the great apostolate of the Church to heathen lands. Some of them have a list of subscribers that would do credit to many a secular magazine such as Catholic editors once looked upon with holy envy, calculating the possibilities for good so vast a circulation would give to them.

The blessing of God has rested in many ways on our beloved land, but it shows itself most richly in the spiritual growth, everywhere in evidence within the Catholic Church, whose very flower is the mission vocation. The great interest shown by the Holy Father in the Mission Exhibit during the Holy Year has mightily helped to stimulate this growth during the past months. But already the mission idea had taken fast root in our soil. The rapidity with which new mission Congregations and societies have sprung into being, and the expansion of mission activities in older Religious organizations would a short time ago have seemed incredible, or certainly far beyond the bourne of our fondest hopes.

Americans are fast passing beyond that mental state where the argument of home needs is still regarded as a valid objection against mission expansion. Due regard must doubtless be had for the former, but this will not militate against the foreign apostolate, unless insisted upon unreasonably. Surely our sacrifices will be greatly blessed by God. Palestine was still far from Christianized when Christ gave command to His Apostles to go and teach all nations. There was the clearest need for them at home, but there was also an imperative summons to go abroad and bring the Gospel to all races and peoples.

We may well therefore be grateful for what we behold going on about us and ask Almighty God to give increase to the seed that He has planted and prospered in our land. From being tiniest among all the seeds, at its first sinking into our soil, it now promises to become a mighty tree.

Tradition and Progress

TRADITION in this country has a very bad name. How this came about is hard to understand, but the fact is that any popular writer who desires to discredit an opponent's thesis has only to call it the traditional one to feel that he has completely refuted it. The reason for this strange but common state of affairs is probably because somehow or other tradition is felt to be the enemy of progress and progress is the very slogan of our lives. To the "man on the street" the two are antitheses of each other. Stand up for tradition and you are an enemy of progress and therefore of mankind; so runs the argument. And yet the very opposite is true. Tradition is not the enemy of progress; it is the best friend progress has, and for progress to disown it would be disastrous. Tradition is the thing that makes progress possible. Tradition is the secure possession of all the true and good and useful things which past ages have discovered and stored up for us. If every age as it comes along were to deny the existence of these things, and have to start all over again in the re-discovery of them, we would never make any progress at all. Progress is only possible if we start in this age where the last age left off, using the findings of that age to go on to something better and truer. How true it is that the Church, which is the very bulwark of tradition in ethical, social and religious matters, is the chief forger of progress in all that makes life worth while. For progress to deny tradition is to deny the parent that gave it life.

What the Pope Did Not Say

WILFRID PARSONS, S.J.

THE Holy Father's Christmas Eve Encyclical, establishing a new Feast of Christ the King, seems to have caused considerable fluttering of hearts in non-Catholic circles. Americans have been treated to such alarmist outcries lately, from John Jay Chapman and Kate Sargent for instance, that it began to look as if the Pope had come along conveniently to confirm all the worst fears of the patriots who stay awake nights listening for the first sounds of a Papal invasion of free America. The foreign correspondents in Rome cabled to the papers some few more or less correct extracts from the speech. One metropolitan newspaper, scenting trouble, went to great expense to have larger extracts cabled to New York. The result was disappointing and the expense went for naught, for it turned out that the Pope had said nothing really new. Those who, forgetting past experiences, rushed into print with denunciations of the "same old Rome," find themselves let down. Others, however, more cautious and more open-minded, have appealed for enlightenment, and to these and to Catholics also, explanation is due. The official Latin and Italian texts of the Encyclical are at last at hand, and it is possible to say at once what the Pope did not say. Later, a detailed study of the positive teachings of the Encyclical will be published in AMERICA.

The occasion of the Encyclical, which will be known from its beginning in Latin as *Quas Primas*, was the establishment of a new feast on the last Sunday in October, to be called the Feast of Christ the King. On this day the Faithful will honor Christ with especial reference to his function of King of all mankind. Hence the Encyclical can be roughly divided into two parts. In the first the Holy Father proves from many sources, chiefly Scriptural, that Christ, God and Man, Creator and Redeemer of the human race, by that very fact enjoys the fullest power and authority over all men. In the second part, he discusses the meaning of the feast itself, the advantages it will bring to human society and the reason for his choice of a day on which to celebrate it. It fills a little over seven columns of the *Osservatore Romano*, the official papal newspaper.

Needless to say, there is nothing in the Encyclical to justify the statement that the Pope claims political supremacy or sovereignty over civil governments; or that he claims exemption for Catholics from obedience to the laws of the State; or that he claims for himself the right to meddle in the purely political and civil affairs of any country whatsoever. On the contrary, he declares that rulers and governments derive their just powers ultimately from God Himself, and that obedience to them as to God touches their authority, as he puts it, "with a sort of

religious virtue, at the same time that it ennobles the obligations and obedience of the citizen." Thus, far from releasing members of the Church from their allegiance to the government or constitution of their country, he tightens it and safeguards it, by raising it to the plane of loyalty to the representatives of Christ Himself. Moreover, he attributes the present widespread contempt for law and weakening of authority to forgetfulness and neglect of this very fact of the source of all law and authority in God Himself. If the world heeds the words of the Pope, there will be a speedy abatement both to the unrest of the people and to the uneasiness of the heads that wear the crowns of civil authority.

The question has been asked me in a courteous letter from a Methodist minister if this kingship of Christ does not "hold an essentially political content," and if this is so, and since the Pope is Christ's vice-gerent on earth, does this not mean that the "full regality" of Christ in political matters is claimed also for the Pope? And moreover, granting this, would there not follow in the United States all the other things, such as immunity of the clergy from civil courts, political sovereignty by Bishops over Church lands, and support of the Church by taxation, which are alleged by Protestants to be a part of Catholic doctrine?

The answer to these questions is contained in the Encyclical itself, and what is not touched on there, is set forth fully in that great document on the Christian Constitution of States, the Encyclical *Immortale Dei* of Leo XIII, contained in the "Great Encyclical Letters of Leo XIII" (Benziger, 1903), and also printed in "The State and the Church," by Ryan and Millar (Macmillan, 1923). The latter work is a practical handbook of the Catholic doctrine on all questions of political sovereignty.

The Catholic position on the relations of Church and State is summed up in the Scriptural injunction: "Render to Caesar the things that are Caesar's, and to God the things are God's" (Mark: XII, 17). Thus simply and clearly did Christ express the whole truth of the matter. The State and the Church are two separate perfect social entities, neither one subject to the other, with different aims and functions, one civil and political, the other spiritual and religious. As Leo XIII put it:

The Almighty . . . has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over Divine, the other over human, things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right.

The Church, therefore, does not, may not, claim any

sovereignty over the State's purely political and civil activities, that is, over the proper sphere of the State in safeguarding the citizen's temporal welfare. The things of Caesar are to be rendered to Caesar, by command of the Church's own Divine Founder. Nor is there anything whatever in the present Encyclical to give color to the charge that this claim is made now.

But by the same command of her Founder, the Church will, and must, demand that, in the exercise of her own proper functions, she be independent of the State. Those functions are contained in her Divinely given mission of spreading the Gospel, and of leading the members of the Church to eternal life. As Pius XI says:

In the exercise of the charge which has been confided to her of teaching, of guiding and leading to eternal happiness all those who belong to the Kingdom of Christ, she cannot depend on the will of another.

Fortunately this matter has no controversial application to our own country. Since the time of Benjamin Franklin and of the First Congress, it has been clear that our Government leaves the Church full liberty in her own sphere, and as long as our Constitution stands guaranteeing the Church's rights, that liberty will remain. It is only those sectarians who are attempting to enslave the State, who will, if unchecked, destroy that liberty and bring religious strife among us.

But formerly in Germany and now no longer, and at present in such countries as France and Czechoslovakia, this question has been acute. It is to a school of thought in these two latter countries especially that the Pope refers in denouncing "Laicism." What is Laicism? Is it the demand that the civil State be ruled by laymen, not clergymen? It is not. It is an attempt, by laymen, if you will, to control the religious rights of the citizens as well as their civil rights, to curtail the full liberty of the Church in her own sphere, through the dictum that the State is the source of all human rights, not merely the guarantor of them; that the supreme obligations of the conscience are to the State, not to God: "Render to Caesar the things that are God's and Caesar's."

If people, after using the words "independence of the Church from the State," will always add the words "in spiritual matters," they will not go far wrong in talking of this question. To revert, therefore, to the questions put me by my Methodist friend, it is now clear that his deductions are not warranted either by the Encyclical or by the general teaching of the Church. Christ the God-Man is indeed King of all mankind, in spiritual matters especially, but also in temporal affairs. He is King of kings and Lord of lords, and kings, rulers and governments are subject to His will. This is part of Christianity itself. But Christ did not give to His vice-gerent in spiritual things power over purely civil matters also; He left the State supreme in its proper sphere, bidding the State leave His Church supreme in its sphere. Many Protestants are convinced that the Church claims more than this, because our doctrines are not always explained to them, and they misapprehend the clear distinction between the rights of God and of Caesar.

Some Aborigines of the Orient

R. J. McWILLIAMS, S.J.

IN a previous article I wrote of a primitive people who belong to one of the oldest cultural cycles known to Ethnology. The present paper deals with a people who represent a still older type, in fact the most primitive of all. I refer to the Negritos of Northern Luzon, Philippine Islands. As in the previous case, this paper will illustrate chiefly two points: the excellent work our Catholic priests and missionaries (Father M. Van Overbergh, C.I.C.M., in the present instance) are doing in the field of Ethnology, and secondly, how radically opposed are the objective facts to the various evolutionary hypotheses on the origin of religion and of different social customs. Our subject takes on an added interest in view of the recent press report that Dr. Wissler of the Museum of Natural History, New York City, has sailed for the Philippines in search of the origin of man.

The Negritos of whom I speak are called variously "Aeta," "Ata," "Atta" or "Pugut." They live in the forests of the sub-province of Apayaw near the Abaflug river, and in the valley of the Rio Grande of Kagayan. As their name implies, they are a short-statured and dark-brown-skinned people, averaging in height less than five feet. They are Pygmies, with well proportioned bodies, muscular arms and well shaped hands and feet. Their eyes are round and black, hair kinky and ordinarily black, and the forehead straight. Skin diseases and other maladies appear to be rare among them. The Negrito bathes frequently and prefers secluded places for his ablutions. Such body mutilations as are met with among primitive peoples elsewhere—tattooing, scarification, teeth sharpening, amputation, etc.—are not practised by these Negritos. Sometimes the girls will perforate their ears for ear-rings and will wear other ornaments like bracelets and necklaces, a custom which they have taken over from the Isneg or the Kalinga, as the case may be, for these are their neighbors, and have a higher degree of material civilization. They have "borrowed" certain other elements from their neighbors, such as metal knives and axes, and cloth dresses. Formerly clothes made from the bark of trees were worn. Shoes and head-dress form no part of the Negrito's scanty wardrobe. The men as a rule wear only the breech cloth, but occasionally too a shirt. The Negrito's home is a hut built in the forest on a clearing, and made of bamboo and grass. Sometimes it is shaped like a tent, at others like a box; a third and more substantial type is a modification of the latter with gable roof, and floor raised some distance from the ground. The general reader however will not care for more minute details on the question of huts, so we shall mention merely that no ceremonies before, during or after the building of the home take place, and that the Negrito will abandon or return to any of the three types of huts whenever the fancy takes him.

The Negrito lives the life of a hunting nomad. Hunting and fishing are his chief occupations and he is skillful at both. The bow and arrow are his only native weapons.

Both are made of bamboo, and from the saps of various trees the Negrito knows how to make a poison with which to tip his arrow-heads. He is a true child of the forest, and hates to be tied down to any one spot. Hence it is that he has never taken kindly to agriculture and wherever this exists it is a "borrowed" occupation done on a small scale. There is no manufacture of pottery, no weaving; iron bought from neighboring peoples may occasionally be worked for simple and small things. Flint and steel, sometimes matches, are now used for making fire, but the native method was the use of the wooden fire-saw. It will be clear, then, that while these Negritos have taken over some of the material elements of the higher races, all in all they still live substantially their ancient life of the forest, collecting its fruits and hunting its game. They eat whatever is edible—fish, honey, wild roots, meat, insects, etc., and are especially fond of salt and rice, which they obtain from outsiders. No distinction of persons is made at meals, and, of course, the rule of "fingers for forks" obtains among them. No edibles are taboo, and the choicer morsels are reserved for the children. Water is the only drink and hence the Negrito never becomes intoxicated. Eating of human flesh, or of earth is unknown. This brief summary will serve then to convey some idea of the material culture of these natives.

We pass now to, perhaps, a more interesting phase of their life. In the home the father is the recognized head of the family, but the mother is in other respects his equal. There is no slavish subjection on her part to the husband. Children are most respectful, not only to their parents but even to older brothers and sisters, and to relatives. They have their games as well as their quarrels. The parents for their part are very fond of their children and infanticide is never practised. There are no tribal or other initiations; the boys and girls are named shortly after birth without any ceremonies. Of intellectual education there is practically none. On the side of morality, and this applies to young and old, sins against nature are rare. In the home father and mother share the work equally—he provides meat and fish, she gathers the fruits and is the cook. The old are well cared for, and the custom that obtains in some tribes of abandoning a widow, is wanting among the Negritos. On the contrary she is well provided for by her relatives.

The Negrito is of a happy disposition and seldom weeps. He is devoted and always ready to help. Life is for the most part a care-free affair for him and each day is allowed to provide for itself without worry for the future. At the same time he is shy, even timid, and this is why it is so difficult to approach him in his native home. But when he has made sure that the stranger means no harm he will allow him to walk in on the home without fear. As a matter of fact, too, in the face of danger the Negrito is courageous and will defend his family or friends bravely. He has a natural courtesy and a remarkable consideration for the welfare of his guests and friends, and above all for the sick and unfortunate, even though these be strangers. In an island noted for

its hospitality. Father Van Overbergh finds them of all peoples the most hospitable, for as he notes, hospitality cannot go further than for the host to give his visitor all there is in the house in the way of food, keeping nothing for himself or his family, even though he must part with a substance like rice which he prizes and does not always find easy to obtain. The Negrito is, finally, peaceful and unwarlike, extending his friendliness not only to other Negritos, but to outside tribes as well, with whom he will trade or even join in a fishing expedition.

On the intellectual and moral sides of these people, the following remarks may cause some surprise. For if they have lost their own language and now speak some neighboring dialect, they are nevertheless endowed with a bright and keen intellect, quick to understand and sharp in their observations. Some of their children attended for a time a school established formerly at Kabugaw and won most of the first prizes. As is common among primitive peoples, the Negritos render abstract ideas in concrete phrases. While they cannot write, nor count beyond two or three, they are nevertheless intellectually inquisitive and eager to learn. Like most native peoples they know the curative values of the plants about them, the habits of animals, etc. As to their moral virtues, some of which we have already mentioned, we may add here that the Negritos naturally despise lying and stealing, are not given to either, and enjoy high trust and reputation for honesty among the outside peoples with whom they deal. Murder, adultery, and divorce are practically non-existent among them. Boys and girls marry young and enter into the contract freely, without any bartering on the part of parents or any force. Brothers and sisters may not marry each other. Monogamy is strictly observed; adultery is punishable by repudiation in the case of the wife, by death in the case of the husband. Lastly each Negrito possesses more or less property—huts, trees, beehives, etc.—and each respects the property rights of the other, knowing that any breach of this right is punishable according to Negrito sanctions.

Turning now to the religious beliefs and practices of these natives, we note that in time of dangerous sickness a general prayer ceremony, in which as many as possible take part, is held in the home of one of the elders and at night. In case of death the body is wrapped in clothes or leaves, and buried shortly after death near the place where the person died. A coffin if obtainable is used. There are no grave goods, no ornaments, food, etc. interred with the deceased, no flexing of the arms or legs, no special orientation of the body. No one is forbidden to approach the grave. The Negritos have no fear of the spirits of the dead, practically no superstitions. Soon after the burial a prayer ceremony is held. The respect and care then which they show for the departed indicate a belief in survival after death, although explicit information on the nature of a future life, of retribution or punishment hereafter, is wanting.

Their prayer ceremony is chiefly and essentially a chant accompanied by dancing and beating of gongs. It is a solemn affair and awe and reverence pervade the whole

ceremony, which lasts through the entire night. The prayer or chant is probably the only remnant of their original language and the meaning of its words they have lost. But it is offered that God may help and cure them. For these Negritos believe in one God, the creator of the universe, in their minds, and to Him after a successful hunt they offer a small piece of the quarry as a sacrifice, and join to this a prayer of gratitude. Is there not here, to conclude, a field ready for the harvest? According to

an old document, the Malays once paid tribute to the Negritos who were regarded as the owners of the soil. Invading races have driven them off to the mountains, forests and other extremities where they dwell isolated, partly through choice and partly because of the social gulf between them and their neighbors. Though difficult to reach, our Catholic missionaries may well hope to spread among these ancient little folk the light of the Gospel of Jesus Christ.

The Alumnus and His College

ALFRED C. RYAN

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THERE are too many Catholic graduates of our Catholic colleges and universities today who have failed to realize a definite obligation of interest in the growth of our higher educational institutions. They have left their colleges after several years of most interesting, helpful association, forgetful of their staunch friends and counsellors of earlier years. They have been indifferent to the interest that served them as faithfully and as completely as mental and physical equipment permitted. They have slighted the men who are attempting, successfully in most cases, to serve the increasing thousands of Catholic young men who seek admittance to our Catholic institutions.

The history of Catholic colleges is an endless story of sacrifice in everything but principle. The Religious who have devoted their entire lives to the upbuilding of these educational institutions, those who have contributed every energy to the advancement of learning in our schools and labored for the betterment of our college courses, the strengthening of our scholastic standards and the instilling of the proper religious faith in our own kind, have received little, if any, support, even moral, from our Catholic alumni. Only in scattered instances have alumni contributed their minimum share toward this work.

It would be unfair to say that the average alumnus has been uninterested in his college. He has always proudly claimed allegiance, proclaimed his loyalty, defended the institution in discussions, if need be, and followed the success or failure of its athletic representatives. There has been an interest, but the interest has not been properly recognized, reasonably cultivated or genuinely appreciated. The alumnus has remained unacquainted with the administrative policies and problems, the strengthened scholastic standards, the increased enrollment and the many other matters strictly educational.

And why?

The blame, if there is any, can be attributed both to the alumnus and his college.

The organization of the alumni in our colleges has long

been neglected. This neglect was not intentional. It was not an oversight. The facts, perhaps, were that the institutions had entirely too many other seemingly more important problems to cope with, too many more pressing obligations of administration that would not permit the time, money or services to be expended for this important work.

A survey of the situation in Catholic institutions of learning fails to reveal a thorough, systematic organization of alumni, functioning to the best advantage of the school or its graduates. Among the few exceptions is the University of Notre Dame.

In this particular work we are years behind other private or State schools. Only in recent years has the need of an effective alumni organization been brought clearly to the attention of our colleges and our alumni.

The purpose of an association should be to stimulate alumni to preserve in every act of their daily lives those same high ideals of broad purpose and sympathy which they gleaned from the university heritage and its teachers; and to make the wisest use of Alma Mater in rendering its full measure of service. An alumni association must have some definite program of accomplishment in behalf of the University or else the whole fabric of organized effort would prove pulseless and of no avail. The individual alumnus should continue after graduation his active affiliation with his college, his class and all its loyalties.

It is an obligation to formulate a program, keeping at all times the best interest of the school in mind and to stimulate an interest among the alumni that will naturally and reasonably keep them in close touch with the plans, policies and progress of the institution. The alumnus should be made to feel that he is part of the university. He should be made to realize that the association is bigger than a social organization for the pleasure of the group, bigger than a convenient means of raising money. He should be interested in the fundamental aim of the university which is scholarship and the advancement of learning. His interest should not be confined strictly to the athletic activities of the institution. Consistent effort should be made to so acquaint him with the policies of

education that he will, ultimately, possess a balanced point of view that will correctly serve the purpose of an organization.

It should be understood, too, that the position of the Catholic colleges with comparatively small alumni and old-student groups, scattered perhaps throughout the States and alienated to some extent from the institutions during the passing of years, is not an ideal one. It will take years to perfect an organization, but the foundation must be made and it cannot be made too soon.

There has been a sentiment too prevalent, I believe, that alumni interest means alumni interference. Too long has the policy of privacy and privilege been wrongly entertained by the directing influences in our schools. Accustomed to accept and solve their problems within their own group, there has been a failure in not recognizing that among the alumni are men of vision and judgment, willing, even eager, to offer their services in an advisory capacity to the colleges. For some questionable reason, there has not been an acceptance of the sincere faith of our lay leaders. This failure has not simplified the educational problems, strengthened policies or encouraged and stimulated administrative boards.

There are altogether too few alumni boards of lay trustees. The invitation has not been judiciously extended the graduates to share the interest in the bigger problems of education and the participation cannot be begged.

At the University of Notre Dame the value of a substantial alumni organization has been manifested in recent years to the acknowledged benefit of the institution. The President, Rev. Matthew Walsh, C.S.C., has publicly made known the beneficial influence of the alumni interest, properly stimulated and advantageously directed. It has been a factor in the remarkable growth of that institution that is now recognized as vital.

This official point of view is being accepted more broadly as the years bring Catholic institutions to more favorable and long deserved attention. It is satisfying to the lay alumni to witness this change of policy and it is the most healthy indication of the stability of our present position and a strengthening of our future that one can expect.

The colleges must realize that they must take the preliminary steps. They must interest the alumni. An alumni office should be established. Complete, correct and up-to-date records must be kept of all graduates. They should contain all necessary information as to the alumni addresses, interests, alumni and undergraduate activities. The university should know its alumni. This may seem to be an extremely obvious statement, but it is a fact that most Catholic schools know only the unusually successful, the outstanding figure. They have paid too little attention to the young graduate, the man out of school five, ten or fifteen years who is just beginning to feel secure in his profession or calling and who can be an extremely valuable asset to the institution, not only now but in years to come. Too many alumni have been slighted. Too often have their requests, important or trivial, been neglected or overlooked in the conduct of

more important business. The personal element and contact has been lacking.

There are successful Catholic alumni who are only lukewarm in their interest. Why? If they care to tell you, you will learn that they have never been kept in touch with their college. Their colleges have neglected them and their interest. Not even a casual concern has been manifested in them. And, if correspondence has ever been directed to the institution the chances are greatest that it has been dismissed hurriedly or forgotten entirely. The alumnus considers this a personal matter and he feels slighted if he fails to receive reasonable attention.

Alumni contact is personal work—a fostering of personal interests—and the personal phase should never be forgotten.

The alumni of former years can be interested in their colleges. The new alumni, as they leave the institutions, should not be allowed to lose their interest or contact.

The one, reliable medium of acquainting the alumni with the activities of the school and its men everywhere is through the publication of an alumni magazine. An informative journal, offering news of the university, public addresses and lectures of faculty or alumni, a reasonable discussion of athletics and an interesting section of notes about the activities of alumni of all years, is an asset to any college. A balance of news matter is essential and the educational phase of university life should not be overlooked. The alumni have a pride in the achievements of their college and their fellow graduates that can be cultivated.

The alumni, once interested, will spread the influence. With it will come an organization of local alumni clubs in centers where the number of graduates permit. While the first aim of an alumni club is usually social, it is significant that almost inevitably upon the heels of organization comes the desire to enter into some definite field of service. The clubs will establish scholarships and loan funds for the education of worthy boys desiring a college training. The promotion of a proper relationship between the local high school and the institution through meetings, awards for excellence in scholarship and interesting the proper type of high school youth in the college are commendable phases of club work that have been of material success in alumni activity and should be sponsored by our Catholic group. It is distinctly the work of the alumni in a field long neglected.

The broadening of the influence of the college is best made by its men and the association with other alumni clubs of other schools should be stressed and judiciously cultivated. The experience of the Notre Dame clubs now scattered in over forty-five cities in twenty-two States proves that it allows for a better understanding of the fine type of Catholic college graduate and the formation of more cordial relations with groups that can do much to counteract an existing sentiment regarding our group.

The most important influence, however, exists with the club. The young graduate, fresh from college, seeking business and social contacts and generally appreciative of the interest of older alumni, can be given reasonable en-

couragement. It is the faith in the new man and his ability, and the desire to help him whenever possible that contributes to successful club spirit.

With a definite program of activity, an interested club membership and a representative group of officers, a local alumni club can be a factor in Catholic community life.

The field of alumni work is unlimited. The participation of the alumnus and the college is confined only to the particular position of the institution.

If the Catholic college is to continue its advance in higher educational circles, an alumni interest and co-operation must be solicited and obtained. The Catholic alumnus, if he is to reflect his college training in everyday life, must accept his obligation to Alma Mater, recognize his privileges as a graduate and support his institution.

A moderate amount of organized alumni loyalty is worth more than an unlimited amount of unorganized good will. When the Catholic alumnus and the Catholic college recognize this fact and reasonable efforts are expended to achieve results, Catholic educational institutions will be strengthened.

MONODY

Oh, he could make two grass-blades grow,
Where only one had smiled before,
Because his words were messengers
Of welcome at his heart's bright door.

The green trees budding in his brain
With saintly kindness tinged with mirth,
He nurtured, and at last cut down
As firewood for a beggar's dearth.

Never the bells of his holy mind
Rang notes of discord to deaf ears—
The angels knew his hungry breast
A belfry was for sinners' tears.

Against his body's shaking shell
At length there blew a shattering breath;
Now hearts are dark tonight, but he
Lights up the house of death.

J. CORSON MILLER.

THE UNDERTAKER

Scrawny and thin my dead come in
But looks are soon forgotten:
I fill the hollows in their cheeks
With little bits of cotton.

I set their hair a-waving fair
And draw their eyelids down,
And like a sculptor ply my art
Removing scowl and frown.

For death is brief and so is grief;
The tomb is no disgrace:
And every man I bury wears
A smile upon his face.

LEONARD FEENEY, S.J.

Education

The Personal Factor

R. R. MACGREGOR

IN order to do anything with human beings in the mass, we have to organize. We must direct their activities along certain channels, and forbid their going along others. We have to appoint set times and places and ways of doing things. Such arrangements are the framework of discipline in armies and schools, and the condition of success in all business undertakings. Successful organization requires considerable intelligence, involving the power to co-ordinate different kinds of effort, so that all support, rather than neutralize, one another. Therefore organizing ability has a high market value. It is work that brings into the sphere of human affairs the same qualities wanted for the putting together or inventing of a complex machine. The organizer puts human beings in a position to work with the least possible friction and waste of energy. But is he able also to set them in motion? That is the question.

The solution depends on something more than organizing ability—on the human or, as I have called it, the personal factor. Nowhere is this more plain than in a school. It is possible to frame the most admirable rules, to draw up, that bug-bear of the educationist, a well-balanced curriculum, to have hygienic buildings and ample playgrounds, to fill it full with boys, and yet for a school to be a dismal failure. It goes on, of course; men earn their livings out of it, boys pass their examinations by means of it, or by other means, but there is something wrong. It is purely a machine through which men and boys reach their own ends, individualistic and self-chosen. It is not an Alma Mater, but a *felix occasio*, not an end, but an opportunity.

In estimating schools, it is the quality of the life that is in them that is important. The life or spirit of a school is that imponderable something which results from the reactions of boys and masters on one another. In boarding-schools this product is more obvious than in day-schools, but in none can it be, or ought it to be, absent. To define a school as a place where knowledge is imparted or received is to rob it of its true significance. To say that a school is a place where character is formed through knowledge, or with knowledge as one of its factors, would be nearer the mark. The character of masters and boys, then, is that out of which the spirit of a school rises. At the root of intellectual culture lies character, and if one is forced on without the other, as is the great fault today in some institutions, it cannot live. That is why so many brilliant youthful scholars lose their intellectual interests and fade away in manhood. The activities of the mind must have both an intellectual and a moral basis, and schools that cannot, or care not to provide this double function must perforce be dead and soulless.

Francis Bacon said that a crowd is not company; a schoolmaster, with the same undercurrent of thought, would say that a collection of boys is not a school. Schools

are made by sound traditions, and above all by living men who worthily interpret these traditions and adapt them to the changed circumstances of the times. After all traditions are only that part of the conduct of men and boys of former times which is deemed worthy of perpetuation. The fact of their existing at all is proof that strong personal influences of the past have left their mark upon the habits of the community. But personal influence, even when crystallized into tradition, fades in time. A school cannot go on living, in the best sense, on the greatness of past heroes, any more than a man can go on living on his capital. It needs a constant supply of tradition-making characters in its midst, that is, of those who, without failing in due respect for the past, are themselves an inspiration to their contemporaries and confrères, and are not afraid to strike out on new paths when the old are blocked.

The intensely personal character of school-life is scarcely understood by the outside public and its representatives, school-boards and officials *et hoc genus omne*, which therefore often misconstrues or misjudges what are to it patent facts. When a man is in his class-room, I suppose that even the finest teacher confronted by the most attentive class would count himself lucky if one in ten of his teaching efforts gets home. After all, boys do not want to be taught, but they are most intensely interested in the stuff, for want of better terminology, out of which their teachers are made. That is what they note, imitate, criticize or pull to pieces. A boy will learn more from the way his master looks, speaks, dresses, from the manner of his walking, the carriage of his body, the tone of his voice, than from all his stores of knowledge, if they do not happen to interest him. And yet we find that university degrees which merely certify to the possession of some knowledge, and which say nothing about the power of imparting it, or the personality of its possessor, are considered the most important part of a school-teacher's equipment, especially when the higher posts are being bestowed. Is it not common sense to demand that schools shall be staffed by men and women whose qualities and knowledge are gauged in relation to the pupils and by no other standard?

It is sometimes argued that the most important quality in the head-master of an up-to-date school is organizing ability, and analogies are drawn from the management of ordinary business firms. But I would suggest that even in business, in operations, that is, which are run for profit, willy nilly, management which aims at mechanical perfection in the running, and ignores the human element, is, in the long run, bad management, and the industrial situation of the world, especially of the United States, at the present hour would seemingly substantiate this thesis.

But in schools, where the very substance and material of this significant industry are human beings themselves, and not merely goods which human beings are required to manipulate, the purely mechanical organizer may go very far astray. The first quality of a good head-master must therefore be knowledge of human nature—a knowledge that expresses itself in the power to choose good

men for his staff, and to penetrate with imaginative insight and sympathetic acumen into boy-nature.

There is extant a terrible book in the English tradition, "Mr. Perrin and Mr. Traill," which every parent and schoolmaster should read. It depicts a school in the clutches of a dead tradition and of a head-master with organizing skill, but a bully and a tyrant, and entirely selfish in his outlook. It portrays the life of a dozen overworked and underpaid masters whose better instincts are stifled by the atmosphere of jealousy and petty hatred that obtains under such conditions. The real entities in the school, the "boys," form but a shadowy background, and the author, Hugh Walpole, wisely leaves the reader to guess what influences percolate through to them from such teachers and pastors.

And this is the true tragedy of education, not only in England but here in America, whenever and wherever it occurs. It is not that boys learn wrong subjects or useless subjects, or even anything at all, but that at an age when hero-worship is possible and necessary, when boys need to be brought into contact with fine characters, not only through literature and history, but in the living flesh, they are thrown in with men who, having lost the joy of life, and who, suffering in Shelleyian phrase from "the contagion of the world's slow stain," as idols, are either creatures of intellectual chaff, or hirelings of the great god Sport. Such human material holds no promise for the future.

A great social reformer, Canon Bartlett, has said that the test of the value of any institution is the possibility of making friendships in it. Friendship is possible only where there are currents of genuine human feeling passing naturally from one to another. Ideally, our schools should be nurseries of friendship, between boy and master, between boy and boy, and between master and master. Could there, then, be a worse defect in any scheme of education than that the educators live and work together under conditions that destroy friendship, and breed anti-social feelings and qualities, or under conditions that are negative and produce no social reactions at all? Herein lies the soul of education, and the need for attracting men of striking and perhaps unusual qualities into its service.

TEMPTATION

Like a strident music

Struck from a passionate hand,

Like to a storm in its fury

Lashing the lonely strand.

Like to a surging ocean

Thundering anthems deep,

Like to a shuddering forest

Startling the night from its sleep.

Only God in heaven

Meeting this wild unrest,

Can still the ache, the tumult,

The torture of my breast.

CAROLYN RUTH DORAN.

Sociology

Diplomats and the Dry Law

DANIEL J. MCKENNA

I RECENTLY picked up a newspaper and found there in an article which discussed the attitude of Senator Cole Blease, Democrat, of South Carolina, towards the immunity of foreign diplomats from the operation of the Volstead Act. If the article was correctly reported, the Senator unburdened himself as follows:

If Calvin Coolidge, President of the United States, should serve wine or beer on his table, he would be a criminal under the Constitution of the nation over which he is President.

If some ambassador or minister or consul from another nation serves wine or beer on his table, he is lauded as a most hospitable host and delightful entertainer. This is peculiar but it is true.

If the President of the United States cannot serve wine or beer, I can see no reason why foreigners should be allowed to do so.

I am going to find out why this immunity is permitted and I am going to propose an amendment to the Volstead law or to get a resolution adopted by Congress to enforce the dry laws on foreigners just the same as the Government enforces it against South Carolinians.

We may assume at the start that the Senator is making a threat and not a promise.

The first two paragraphs quoted are correct statements of fact, although when the matter is examined, no peculiarity is evident.

Senator Blease's prediction as to his future actions may likewise be correct. He *may* find out why this immunity is permitted. That will need little research. Any elementary text-book on international law will furnish him with the legal principles involved. Assuming that he does acquire a working knowledge of these principles, he *may* propose his amendment or resolution and may even persuade Congress to enact his proposal. Such things have been done. But it is hardly probable that a well-informed lawyer, like President Coolidge, would approve of such a boorish violation of the law of nations.

The President must obey the law of the United States, just as you or I or any other resident of the country. Mere elevation to office does not raise him above the law. As long as he is within the territorial confines of the United States, its jurisdiction encompasses him just as it encompasses the meanest vagrant in the streets.

On the other hand, even Senator Blease would hardly see any incongruity in the failure of the Volstead Act to limit the freedom of a foreign sovereign. No one imagines, for example, that Congress, by mere legislation, can bind the actions of a country like France. Or, for the sake of greater clarity, let us consider the case of the King of England. In legal theory, he is the personification of the English State. He is an independent sovereign, equal in dignity and authority with all other governments. All self-governing nations, whether republics or kingdoms, are equal, according to international law, and need not submit to the dictation of any other power, if they elect not to do so.

When King Albert of Belgium visited this country a

few years ago, he carried his personal exemption from foreign law wherever he went. This was due to his own inherent sovereignty as a reigning monarch. King Albert was just as much King of Belgium during his stay in the United States as he was and is while at his palace in Brussels. Such a sovereign need submit to no law save that passed by virtue of his authority, because there is no human body legally superior to him. Even the parliament or other legislative body of his own country derives its power from his majesty. As long as he is not deposed or does not resign, he is the head of the State. Although he may abide in the territorial confines of another sovereign, such as the people of the United States, he does not become subject to that other sovereign, which is his equal but not his superior. His compliance with the local law is solely a matter of courtesy, since he is above coercion.

Long ago, kings discovered that it was far easier and more convenient to conduct their mutual business through agents, rather than by means of personal conferences. Different ages have called these agents by different names—heralds, legates, ambassadors—but their essential similarity has not varied. They have always been men who represent their sovereign in a foreign country.

Partly because the world has recognized that the ambassador ought to partake somewhat of the absolute independence of his royal master, but for the most part because any other rule would intolerably hamper the free course of international negotiation, civilized countries, and even many uncivilized ones, have granted to such ambassadors and other international agents, from the earliest times, a wide liberty of action and freedom from local interference. This has crystallized into the diplomatic immunity which has so offended Senator Blease.

Like most topics in international law, the limits of this immunity are rather vague. But certain privileges are clearly and unquestionably included within it. For example, no one doubts the exemption of an ambassador or minister from the criminal law of the country to which he is accredited. This is the exemption which permits him to do the wicked things mentioned by the Senator, which are forbidden to our own citizens and even to President Coolidge. It applies not merely to the diplomat himself but to the members of his official household, to his aides, secretaries, clerks and servants. It is dramatically exemplified in regard to the premises whereon he dwells. For all ordinary intents and purposes, this property is treated as if it were a part of the ambassador's own country, transplanted. Its territorial integrity must be respected, just as if it were part of a foreign State, and it has even been so described, although not with exact accuracy. In some of the Latin American countries, which used to be noted for the instability of their Governments, one of the chief functions of the ministries and consulates of the great powers was to act as sanctuary for the defeated partisans in time of revolution, although this practice is generally discouraged.

This reference to consulates has been made advisedly. Strictly speaking, a consul is not a diplomatic agent at all, but rather an agent placed by his country in certain

important foreign cities in order to keep it informed upon commercial and economic subjects. He does not have the broad immunity of the ambassador or minister and quite probably the average consul would be subject to a local statute like the Volstead Act. To this extent, Senator Blease's fears may be exaggerated, since he need only enforce the existing laws against the consuls now here—surely an easy thing for one who would solve a greater problem merely by adding a new law.

There is nothing to prevent Congress from acting upon Senator Blease's suggestion, by making it a crime for the British and French ambassadors to serve wine to their guests. That is to say, there is no physical bar to such an enactment. Congress can do this just as any individual can go out and trespass upon the property of his neighbor. Russia has shown how far a nation can go when it takes the bit into its teeth and kicks aside those barriers of international law which civilization has been building for centuries. But such an action is as unjustifiable, in respect to the world at large, as is the violation of the criminal code by an individual. The only difference is one of strength. The criminal is too weak to defy society with impunity, while the offending nation is not.

There is a legal maxim, *Sic utere tuo ut alienum ne laedas*—"So use your own property that you harm not that of another." Senator Blease should remember this maxim and apply it to his own problem. The United States is not the only country in the world, strange as this may seem to the gentleman from South Carolina. There are other republics and kingdoms, equal in majesty and sovereignty to our own. If these countries are willing to make treaties with the United States, whereby they voluntarily concede the exercise of such regulation as the Senator suggests, well and good. But until that time comes, if it ever does, he should not permit his desire "to enforce the dry laws on foreigners just the same as the Government enforces it (sic) against South Carolinians" to lead him into sponsoring an act which would outrage the rights, not of those foreigners individually, but of the sovereign countries which they represent.

Note and Comment

After Finishing
the High School

IT will be encouraging to advocates of higher education for the graduates of our Catholic high schools and academies to peruse the figures provided by a survey recently completed by the Bureau of Education of the National Catholic Welfare Conference. The Bureau has made a study of the records of 1,028 schools, representing one hundred and two dioceses in this country, with an enrollment of 110,000 students. As compared with the records of 11,880 public schools and an enrollment therein of over 400,000 students, the percentage of Catholic school graduates who continue their studies is 11.1 higher. It appears that 55.5 per cent of the Catholic school pupils go in for additional schooling. In the itemized comparisons made between the two systems, there is but one factor which fails to redound to the credit of the Catholic schools, at

least numerically. It is that 1.9 per cent more public school graduates find their way to college, while business, normal or professional schools attract the involved percentage of Catholic institution alumni. What with the handicaps under which our Catholic schools are laboring, these figures will not fail to afford gratification. At first sight they purport to represent quantitative considerations. But there must be an underlying element that has to do with the quality, as well, of the graduates whose ambition and capacity for further training carries them into higher fields.

The Apostolic
Delegate to India

A DELEGATION of three priests from the diocese of Cleveland has gone to Rome to be the representatives of the diocese at the consecration, as titular Archbishop of Tunis, on January 31, of Mgr. Edward A. Mooney, recently appointed Apostolic Delegate to India. Mgr. Mooney was spiritual director of the North American College, Rome, and previously had been pastor of St. Patrick's Church, Youngstown, Ohio. In current comments on this distinguished honor to a prelate of the American Church, the historical fact seems to have been overlooked that the honor of the first appointment for this side of the Atlantic to such a diplomatic mission belongs to the famous Bishop England (1786-1842) of Charleston, S. C. He was sent twice as delegate by the Holy See to Haiti, in vain efforts to straighten out ecclesiastical tangles there, and to conclude a Concordat with the then existing Government in that revolution-rent island. Bishop England, in 1835, asked Rome for a coadjutor and named the Rev. Dr. Paul Cullen, then rector of the Irish College, as his special choice. Dr. Cullen later became Archbishop of Dublin and the first Irish Cardinal. Speculation affords some curious complexities as to what might have happened had he been chosen coadjutor for the Charleston see.

In Memory of
the Dead

NOT long since the Catholic press carried an item announcing the death of a valiant Christian woman, Mrs. Bertha Zimmerman, of Westphalia, Iowa. Six of her eleven children are religious, and no less than twenty-three of her immediate relatives have consecrated their lives to God. A note of Catholic feeling which was overlooked in the press comments, and which has attracted the notice of one of our interested readers, is the fact that at the funeral of Mrs. Zimmerman floral tributes were almost entirely replaced by pledges of Masses and prayers for the repose of her soul, the plentiful fruits of almost one hundred and fifty Masses and innumerable prayers having been promised by devoted friends. We might mention in this connection that it was through the acknowledged initiative of a Catholic layman of Brooklyn, New York, who, ten years ago was bereft of his wife, that the ventured suggestion of the provision of Masses, instead of floral offerings, was first inserted in the press.

death notices. The idea elicited the widespread commendation of innumerable Catholic editors and for some time the exchanges coming to our notice made it evident that this unique suggestion had found favor with Catholics in many directions. Latterly, however—if the reports of our Catholic papers are to be taken as proof—it would seem that, except perhaps in Brooklyn itself, this praiseworthy custom has been somewhat suffered to lapse.

Outside the Convent Door

INCIDENTAL to the interesting account of his visit to a celebrated French monastery, a writer in the *Ave Maria*, sets down a reflection that may have come to many another, without having been formulated in as many words. When he had arrived at the Convent and had dismissed his carriage, he says, he "rang the bell; its reverberations echoed again and again through the long hall, while I impatiently waited for admittance."

"Strangers do not come here often," I mused, "or the porter would be stationed nearer the door." A moment's further reflection led me to wonder why—even in busy and populous places—the dwellers in religious houses are slow in answering the summons of the door-bell. Is it because they are so accustomed to silence and solitude that they cannot understand the impatience of those who dwell outside their walls? Or perhaps their manner of life has rendered them indifferent, in a certain degree, to the eagerness of the outside world."

It is to be regretted that in the lines that follow, the French convert's questions are left unanswered. A doubt of long standing and perennial moment is thereby left unsolved. In all fairness to the "dwellers in religious houses," however, we must add that in the case of the individual above, "the sound of slow, regular footsteps approaching through the long corridor" deterred him from ringing the bell once more, for "at length the door was opened by a Brother with a long beard."

The Bible in Public Schools

IN order that the attitude of the Catholic Church towards the reading of the Bible in public schools may be made clear, Bishop Tihen of Denver has circulated among the pastors of his diocese the text of a letter written the Apostolic Delegate by the Supreme Congregation of the Holy Office, April 1, 1924, in which two specific points are brought out. The first is a refutation of the oft-repeated charge that the Church does not encourage reading of the Holy Scriptures; the second deals with conditions such as obtain in Colorado, where any act of sectarian worship in the public schools is forbidden by statute, yet where certain forces are at work, endeavoring to compel Bible reading from the King James Protestant version. The official communication of the Sacred Congregation aims at having it "made known to each Ordinary that the Holy See certainly does not reprove or condemn the reading of the Bible, either in public or in private:

Provided authentic and integral texts are used and the opportune explanations and necessary comments are made by capable persons who have been authorized by competent ecclesiastical authority to do so, especially on those passages that can be misunderstood or misinterpreted.

In case the observance of such necessary conditions and precautions is in no way guaranteed, and the local laws give full liberty to the children to absent themselves from such reading, it is deemed absolutely necessary that such assistance of Catholics be explicitly and peremptorily forbidden."

It will be seen that the Holy See, in expressing the mind of the Church, does not attempt to solve the problem as it may be affected by local conditions, but lays upon the individual Bishops the duty of dealing, in their respective jurisdictions, with the peculiar circumstances that each diocese affords.

Patriotism, True and False

AS the editor of the *Catholic Transcript* sees it, all that passes under the guise of patriotism is not real. We have a patriotism that is built on truth. Such patriotism is real. It endures, it inspires to noble deeds. And there is an alleged patriotism, built on opportunism, which latter has little or no fellowship with truth, but is cousin-germane to diplomacy, aye, is the very soul of diplomacy, which, with respect to truth, is at cordial and eternal odds. During the great war, says the Hartford editor, we had a surfeit of false patriotism—false patriotism enough for one generation, at least. For some of our war patriotism was hardly skin deep. It was deep enough, in all conscience. It abhorred truth, and its language was the language of libel—libel so gross as to be not distinguishable from slander. The Germans were hellish and from hell; we and our allies—with whom we have had our own quarrels betimes—were of the heavens heavenly.

Our opportuneness degenerated into rank falsehood, and diplomacy, bad and false as it usually is, was not rank enough to serve our cause. In time of war the patriot, however produced, is like the king. He can do no wrong. The enemy, like Satan, hates the light and has sworn eternal vengeance on those who love the light.

With the end of war, which justifies to itself all means, fair or foul, there should be an end, the *Transcript* believes, to all that clashes with justice and truth. We ought to be able to face the truth and to teach it to our children. When we deliberately deceive them we fly in the face of Providence, and lead them the while into the realms of deceit, where truth withers and where justice sickens and dies. In an effort to suit the fads and the fancy of the varying hour, we have been doctoring the school textbooks of our children; the story of our fight for independence must be rewritten; the Nordic must be cultivated, the non-Nordic, the Mediterranean, must be traduced and reviled. But why? Why, asks the *Transcript*, should facts be perverted, why should history be robbed of its soul, in the vain hope of throwing dust in the eyes of the coming generation? Truth is mighty. Truth will prevail, that is, if any real patriotism is to remain on earth.

Dramatics

Midwinter Plays

ELIZABETH JORDAN

CHANNING POLLOCK, the playwright, must be having a delightful winter. His most recent drama, "The Enemy," is an established New York success; earnest men and women interested in uplift are commending it in press and pulpit; large weekly royalties are rolling in upon the author; and in the intervals of counting and banking these royalties Mr. Pollock is excitedly criticizing the press critics for not praising his play. Because they are not doing this he has reached the conclusion that they never have praised a play and never will praise a play, unless they have a personal interest in its author—which, of course, is piffle. But it all makes for a full life!

As to "The Enemy" itself, put on by Crosby Gaige, with Miss Fay Bainter in the leading role and an excellent company to support her, it deserves the admiring words of the uplifters. It has an excellent purpose, which is to teach the world the beauty of peace and the horror of war, and it works toward this purpose interestingly and logically. It is admirably acted and if, at the end, it weakens its cause by a tacit admission of the hopelessness of that cause, it has at least given its audience an evening of good entertainment and much to think about.

Mr. Pollock's basic idea is sound. It is that if we are shown our enemies as they see us, we must admit that they are as justified in regarding us as their enemies as we are in regarding them as ours. So he shows us the home life and tragedies of a Vienna family during the recent war. The son of the house goes forth to fight and is killed. His child, born after he leaves, dies of starvation. The whole family endures untold misery and privation—all due, they are assured, to the greed of the Allies. Soldiers return from the front wrecked in body and soul, but few show them sympathy or understanding. Incessantly, more soldiers are called out—mere school-boys, toward the end; yet the little family, like all such families, is told tales of constant victories at the front. After all this, when peace has been declared (and here is where Mr. Pollock so weakens his case) we hear the horns and drums and fifes of the children in the streets as they joyously "play soldier" and get ready for another war.

Miss Bainter does excellent work in the leading feminine role, while Russ Whytal, as the old pacifist, and Charles Dalton as the profiteer, get all the effects in their excellent parts. For every reason "The Enemy" is one of the current plays one should not miss.

Another play one should not miss is the Theater Guild's new production "Merchants of Glory," by Marcel Pagnol and Paul Nivox. Like "The Enemy," "Merchants of Glory" is a war play. It does not plead for peace, yet with superb satire it so strips the glory and pretence from war that spectators turn away, soul-sick. Its craftsmanship is perfect and the Guild's production does it full justice.

Here we are shown a French family, the Bachelets. During the play's first act, in 1915, news comes to the father and mother of the death in action of their only son, Henri. Later reports show that the young man fought with spectacular courage and died the death of a hero.

The remainder of the play shows the effect of this record, in after years, on the hero's family and his townspeople. His father, a poor clerk when the boy goes to the front, is elevated to higher positions and makes good. Ten years after his son's death he has climbed on the record of that son to a fine position in French politics. In every act showing his advance, his son's picture, hanging on the wall of his home, grows larger. The living father's official stature increases in proportion to that of the boy's photographs. He has been a modest man and an absolutely honest one. He is still honest, according to his lights, but swollen with vanity over his boy's posthumous fame and his own success.

And then, the hero comes home! He has not been killed. He has not even been a hero. He has merely done his duty in a steady, unspectacular way. He has been wounded, has been a prisoner in Germany, has lost his memory, has been for years an inmate of an institution from which he escapes when memory returns. And now he is back, most inopportunistly, on the very eve of a new political election in which his father is again riding to victory on the son's great record. It will never do to acknowledge the boy now. His return would cost the father his election—his whole career. The boy, so changed by suffering that even his family hardly recognize him, consents to "lie low," first till the election is won, then till the father is firmly settled in his new post. But there is never a time when his return, and his ordinary record, can safely be acknowledged. At the end he is faced by the choice of proclaiming his return and ruining his father, or of dropping his own identity for all time. He does the latter, and just as his promise is given a deputation of his father's admirers arrive to present to the father a gift. It is a full-length, life-size, oil painting of his great son, to be hung in his new office, just back of his desk. Flamboyant speeches are made, praising the hero, and the boy cries out, but checks himself before he has betrayed the truth.

"You must forgive me," he tells the startled group around the hero's portrait. "But—I knew him so well!" The final curtain falls on that line, a superb finish to a masterpiece of satire, a satire perhaps too acid to be a popular success.

We have still another play with the war in it, "Stronger than Love," in which Carl Reed is starring Nance O'Neil at the Belasco Theater. It is only in recent years that New Yorkers have been able to take Miss O'Neil very seriously, because of memories of those early days in which she so overacted. Today she is an excellent actress, who, however, still indulges a tendency to rise to "big moments" with something in the nature of a whoop. She has two "big moments" in "Stronger than Love," and therefore two whoops, and she all but spoils a fine play

with them. The rest of her acting is so satisfying, however, that one forgives the whoops, especially while one is following her really beautiful work in the scene of the son's appeal. One is also greatly soothed, as well as considerably surprised, by the art of Ralph Forbes, whose impersonation of the elder son contains some of the best acting on our stage this winter. Miss O'Neil is big enough to give him his full share of every scene in which they appear together. The result is a gain to her and to her play; and she has put Mr. Forbes where he belongs, among the very best of the younger leading men. Catholics will be interested in the accuracy of the play's ecclesiastical touches. Indeed, they will be interested in the entire drama, which deserves much more space than it can be given here.

Laurette Taylor's present starring vehicle, "In a Garden," by Philip Barry, is somewhat too subtle for the average play-goer, and it even seems to puzzle the critics a bit. Lissa Terry is married to a distinguished playwright, Adrian Terry, who loves her, but who uses her as material for his pen, and loses her at the end through having done so. The audience seems somewhat at a loss to understand why she should object to this, and pretty women tell their companions, during the intermissions, of times when they themselves were put into books, or had a poem written to them, and of how they liked it. They evidently fail to realize the vast difference between these sporadic episodes and the incessant literary study of which poor Lissa was subjected. For twenty-four hours a day she was less a wife to her husband than she was "copy," and any woman would weary of this. But when she announces at the end that she is to leave him the audience is as shocked and surprised as the husband is—and this, certainly, is not the reaction the star and playwright expected. Miss Taylor has been writing letters to explain what the play means. That is always a mistake. If a written work of art has to be "explained," that particular work is a failure—and this with all due respect to Robert Browning, Henry James, Philip Barry, *et al.*

What else is there? The Moscow Art Theater Company, adding the last note to a decadent theatrical season; James Forbes' "Young Blood," showing us anew how very, very bad our young people are these days; Irene Bordoni, in "Naughty Cinderella," in which she sings some of the most vulgar songs of the winter; "Princess Flavia," a really charming musical comedy at the Century Theater; "Mayflowers," another charming musical comedy at the Forrest, a new theater; Ina Claire in one of Frederick Lonsdale's super-sophisticated comedies ("The Last of Mrs. Cheyney"), which always make one think of good fruit with a rotten center; "A Lady's Virtue," showing Rachel Crothers as still obsessed by her recent interest in "sex." Only a few to be whole-heartedly commended, you see, and several others to be as heartily condemned.

Better see "Merchants of Glory," "The Enemy," "Stronger than Love," "Princess Flavia" and "Mayflowers" in February, and let it go at that!

Literature

The Catholic Novelist

FRANK H. SPEARMAN

(This is the second of a series by eminent novelists dealing with the novel. Copyright 1926, by The America Press.)

MY title is patient of more than one definition. I should describe it as properly referring to one who professes the Faith and informs his work with a Catholic philosophy; and I should add, that I write concerning Catholic novelists who write in English.

It has been maintained that a distinction is to be drawn between Catholics that write fiction, and Catholics whose fiction pertains to or portrays the reactions of the Catholic Faith on human nature; and that the latter alone are rightfully entitled to the designation of Catholic novelists.

Father Matthew Russell, the distinguished Irish Jesuit, brother of England's Chief Justice, Lord Russell of Killowen, held that one who, while professing the Faith, held himself responsible to the Catholic viewpoint concerning life and morals, qualified properly as a Catholic novelist, whether he wrote "Catholic" novels or merely secular novels.

Father Russell recognized the twin facts that our Catholic novelist, as I define him, writes for a livelihood, and likewise that he writes for a non-Catholic public. He is thus confronted with the difficulty that in offering a novel devoted to the Catholic Faith, he will be in imminent danger of finding himself, as far as readers are concerned, in the position of the lecturer addressing only empty benches.

Prescinding from the ideas of the critics to come to the viewpoint of the novelist himself, the first thought will be that the reactions of the Faith are no more nearly constant on Catholic novelists than they are on Catholic plumbers or Catholic policemen. In the character of the novelist's work, everything will depend on what his Faith may mean to him personally. If he wear it as an overcoat, to be put on and off with the accidents of weather, its influence will, of course, be negligible. But it may dawn on him, that in his Faith he possesses the most precious inheritance in all the world. When that day finally comes, it cannot fail signally to influence his work.

The visibility of this influence will depend, naturally, on the character of the story he is writing. If much of that which he holds most vital can be shown in the work, much will be shown; if but little, then little. It may stand revealed only in cryptic touches. But to those who comprehend, its influence, much or little, will be unmistakable; as Father Daniel E. Hudson, our Catholic editor with the most sensitive literary finger-tips, has said, the Catholic note will be there. This is it, then, it seems to me, that identifies and stamps the Catholic novelist—not the achieving of everything in the exposition of a Catholic theme that zealous Catholic critics may expect, but, irreducibly, in reflecting in his literary work this Catholic spirit.

Whatever the decision as to what constitutes the Catholic novelist, there are two classes of novels that may claim recognition as Catholic. The one is the story, wholly Catholic, which is written to appeal frankly to the Catholic reader; the other, the novel with a Catholic background—that is, with a plot turning on some beautiful truth or dramatic situation involving an aspect of the Catholic Faith, and written primarily to appeal to the non-Catholic reader. Such a novel must be written with that reader in view who will scan critically every word pertaining to a strange and somewhat unwelcome subject.

Yet it is a worth-while problem, it has seemed to me, this of reaching the non-Catholic reader with even fragments of Catholic truth. A novel is only one way in which to do this but today it is not a way to be despised. The usual novel of today is the very hotbed of every sort of propaganda from the immoral to the insane—political and economic, religious and atheistic, rational and irrational. It is a medium through which millions of readers reach conclusions concerning the vital questions of life.

Catholic fictionists, at least those that take their religion seriously, can least afford to ignore such opportunities to express their convictions. To keep silent, to withhold from their work that one incomparable message needed by the world and offered by their Faith, is, it seems to me, almost criminal; and Catholic publicists can least afford to ignore such efforts to make the Catholic note heard. It is a matter for continual surprise, that there are so many precious souls outside our Faith and groping for a spiritual haven, who will not disclose a word of their longings to priest or to layman, but will turn even to a public library for books that will enlighten them on our Faith.

When our novelist is confronted with the problem of his medium of publication, he must choose either a Catholic publisher, or a secular publisher. Marion Crawford, in discussing his novels with the dean of our Catholic editors, Father Hudson of the *Ave Maria*, once observed—drily, I imagine—that he had an expensive family to support. If the novelist has to think of an expensive family or of such luxuries as eating and drinking, he will find it necessary to write secular novels and to build up a secular following; and this is likely to be done through a secular publisher.

With such a following once established, the novelist is largely the master of his own choice of stories and of their treatment. If he wish to present any aspect of Catholic truth to the non-Catholic public—that is, to those who really need it—the secular publication medium affords him the opportunity. I have heard it objected, that if one choose a Catholic publisher, his work will be read only by priests and nuns. Personally, I should be very proud on every ground to welcome such a circle of readers. Yet it is true—as I have sometimes been at pains to remind sympathetic-Religious—that novels are written, not for saints, but for sinners; saints need no novels. Anything that may awaken in the weak, the ignorant or the worldly Catholic even a partial appreciation of the treasure he possesses in his Faith,—the Faith that is able to lift him

so high above those that lack knowledge of it—must have its value. There are, unhappily, Catholics like the man who having closed his eyes resolutely to the sun, deems himself in great fortune to live cheek by jowl with other pretentious worldlings, in the cave-light of tallow candles.

A further consideration for the novelist is the least, unless, indeed, there be bills to pay. A novel setting forth clearly the Catholic note—will be found to sell from a third to a half the number of copies of a purely secular story. Our novelist must sacrifice a serial return for such a work because a secular editor will dodge it; and for the same reason the substantial return from motion picture rights, will be of more moment to his heirs than to himself. I refer to the heirs because there can be no question but that the day is coming when this editorial timidity will wear wholly away and the Catholic note on the screen will be not alone tolerated but sought for in this country. Our great Catholic centers such as New York, Boston, Philadelphia and Chicago, will one day take, eagerly, Catholic films presenting dramatic aspects of the reactions of the Faith on present-day American life. The time is, in matter of fact, already here but the Mussolini among producers who is to make the big hit by discovering this has not yet revealed himself.

Our Catholic publisher likewise has *his* problems, and of these perhaps the most serious is distribution. The conservatism of the earlier-day old-country methods, has been relegated to the background latterly by young and enterprising American Catholic publishers who advertise and push their offerings in vigorous, secular fashion; and at least one of our leading secular publishers has undertaken an important Catholic list, while others show sympathetic spirit toward Catholic books. But the distribution of purely Catholic literature is still confined almost wholly to the Catholic bookstore, and this in turn must depend largely on the patronage of Religious—an admirable following, and a steadily increasing one; but in present-day circumstances, the larger secular following must be sought through a secular publisher.

There is, it is true, a Catholic laity that buys novels. But in this book-buying laity there is a large element who, aspiring to be thought of the intelligentsia by their non-Catholic acquaintance, buy, parrot-like, the novels talked of by such friends. I have known these sophisticated, or unsophisticated, Catholics naively to recommend books like "The Four Horsemen." They consider it a virtue of tolerance to take smilingly the sneers and jibes leveled at their Faith, and resemble nothing so much as those vaudeville comedians a part of whose "business" it is to be kicked; the only difference being that the comedian is paid for being kicked, while Catholic novel-buyers of this sort cheerfully pay for the privilege.

With the preliminary difficulties overcome, the writing of the novel designed to present to non-Catholic readers one or more of the moving or dramatic aspects of the Faith completed and the secular publisher found to launch the book, the novelist's hopes will run high: but there may yet be surprises ahead.

From one class of reviewers, he can count on hostility;

these are both of the camouflaged and the openly anti-Catholic sort; but they have their adverse influence in the sale of his book. A second class will be faced in the better secular periodicals where his work will be judged from the personal angle of the reviewer. In exceptional cases—getting to the very best of such periodicals—he may look for some intelligent estimate of the value of his work as a contribution toward literature. In general, constructive criticism from the average reviewer, is the last thing that any novelist need look for.

A third class of critics remain, and these are the Catholic editor-reviewers. Among our Catholic editors, there are a few outstanding men who accord the most cordial welcome to a Catholic novel of the sort I am referring to here. Their generosity, their tolerance, and their encouragement, is one of the few real rewards for the writer. Yet in quarters in which he may have hoped for countenance, he may hope in vain. He may find his story handled in a blundering note, or be flippantly accused of trying to do good by stealth. It may even happen that notice of work that it has taken years to perfect, will be tucked away in half a dozen lines of fine print, in one corner of a periodical which accepts without protest the designation of the leading Catholic review. These are literary trials. If they be taken as an exercise in humility, they will rival those prescribed by St. Ignatius.

Coming to our novelist's equipment: We must recognize the fact that talents are distributed by our Creator quite unequally; and that a manchild is born into the world endowed wholly without regard to orthodox lines. Much, nevertheless, will depend on the training that the native endowment receives, and this will, as the youth matures and reflects, usually constitute his body of views of life—let us say, his mental furnishings. In respect to talent, it is not possible to endow; in training, it is.

And if I were to name what seems to me to constitute the inestimable thing of value to the Catholic novelist, it would be a grounding from earliest childhood, in the Catholic Faith and its long story. This is the one thing, talent apart, that gives him an incomparable advantage for our day and our country in his criticism of life. If he possess the historic sense—and if he does not, he should not write novels—the riches of the story of European civilization are by this sesame opened to him as an inheritance, not as coming a strange thing from a stranger, as must be the case with the non-Catholic novelist, but as his rightful estate bequeathed to him by his own forebears.

There are to be found, in our day and environment, innumerable viewpoints of life colored with every conceivable extravagance of paganism and heresy. Novelists, like others, are influenced by at least one of these views, often by a congeries of them. But there is one viewpoint that surveys, commands and weighs these confusing variations and contradictions from incomparably higher ground—that is the Catholic viewpoint. To the extent to which our novelist can saturate himself with the history and philosophy of his Faith, he equips himself best to understand and portray the human comedy as the world has known it for two thousand years. And were a young

novelist to ask me what to read for material, I should recommend him to the Bible and to the Lives of the Saints who were, so many of them, at one time or another, possessed of our common frailties in extremely picturesque degrees.

Study and reflection will gradually reveal to such a beginner the fact that Europe possesses an opulence of material for his study of human nature in its grandiose reactions to which America does not yet lay claim; and for him the salient point in this revelation is that Europe is his own Catholic Faith; and that as compared to America, it is twenty centuries against one. The ablest English-speaking literary critic of our day, W. C. Brownell, in comparing Cooper, our greatest novelist, with Balzac whom Henry James calls "the master of us all," remarks that, "Nothing, it is true, is more romantic than nature, except nature plus man. But the exception is prodigious." Europe supplies precisely this exception.

It is as valuable to us for study as to the European novelist for background. Nor will it escape the student that the modern pagans of Europe from the Immortals to the unspeakables—from the author of Faust to the mutilator of Thais—have drawn on Catholic opulence for their tragedies. To them, Catholicity may well say with Samson: "If you had not ploughed with my heifer you had not found out my riddle." If the sense of sin be lost, the sense of tragedy is lost; and neither unmoral barnyards nor brothel imaginations can re-create it, perseveringly though they may toil in the attempt today.

[Mr. Spearman is the author of "The Nerve of Foley" (1900); "Held for Orders" (1901); "Doctor Bryson" (1902); "The Daughter of a Magnate" (1903); "The Close of the Day" (1904); "The Strategy of Great Railroads" (1904); "Whispering Smith" (1906); "Robert Kimberly" (1911); "The Mountain Divide" (1912); "Merrilie Dawes" (1913); "Nan of Music Mountain" (1916); "Laramie Holds the Range" (1921); "The Marriage Verdict" (1923); "Selwood of Sleepy Cat" (1924).]

ISLES OF EDEN

A drop of sun, and so the dawn;
Showering light, and noon has gone;
A storm of shadows, flooding day,
And darkness sweeps the world away

Save twinkling isles, set here and there,
Which rather seem of Otherwhere
For being so informed with all
We lost in Eden's shadow-fall.

Constant, calm, unknown of doubt
Or change, they ever wring from out
The Keats in every Adam's heart:
"Would I were steadfast as thou art!"

O salvaged Isles, from Eden's stream,
That we may yet regain our dream
Through flamed desire hope set afar
And fixed in beauty like a star!

FRANCIS CARLIN.

REVIEWS

Ruth Talks it Over. By JUNIUS VINCENT. New York: The Macmillan Company. \$1.50.

One of our important dailies had an editorial lately which seemed to be a eulogy of daring. No one doubts that without the spirit of daring there can be no initiative, no notable progress. But sensible people are agreed about burning one's fingers needlessly and without adequate return. Of course risks are met everywhere. One cannot cross the street without some risk. But there is a reckless and unjustified daring, just as there is a puny and unwarrantable timidity. Of all this Junius Vincent will approve. He writes of the modern or ultra-modern girl, who seeks "necking," "petting" and other extremes for the sake of the "thrill." Junius is not a mollycoddle. He knows too much to be put out of court by being labeled "old-fashioned." Further he has that double gift of the gods, poise and experience. So he realizes, as many cannot, that when something great or fundamental is at issue, daring merely for a "thrill" is not wise, because uncalled for and unreasonable. Moreover when there is question of a girl giving herself free fling in the use of alcohol and tobacco and of allowing, even inviting, liberties on the part of her boy friends, there must needs be results that from a social, biological and psychological aspect are disastrous. It will not do to retort that we have heard enough of this matter from "fogies." Better be fair and read the book. It is interestingly done and in easy style. One may safely prophesy that no sensible persons, young or old, will peruse the little volume without being seriously impressed.

F. McN.

The Last Fifty Years in New York. By HENRY COLLINS BROWN. New York: Valentine's Manual, Inc. \$5.00.

When old New York was new many things happened that were then ordinary and commonplace. Now they are odd and interesting. Mr. Brown has for years devoted himself to preserving this data, most entertaining for oldtimers and instructive for the new generation. He has drawn his material largely from that mine of local history, Valentine's "Manual of the Common Council of the City of New York," compiling a volume every year for the past decade. In the present one he takes up the last fifty years in New York, and with lavish pictorial display and appropriate descriptive text gives a wide-reaching survey of the everyday life of the metropolis during the half-century that has already passed into history. He is not very strong, however, on the Catholic record. In the twenty pages devoted to "Religious Activities" there are only two Catholic paragraphs, one of seven and the other of ten lines. Their quality may be judged from the fact that the first relates that "His Eminence, Right Reverend John McCloskey was Archbishop" and that Dr. McGlynn "preached" at "old St. Peter's, in Barclay Street"! The second item is devoted to the information that St. Andrew's, Duane Street, "is open at all hours—night as well as day." Nothing of the progress made by the Church, or of the many phenomenal events and personages that marked the span from 1875 to 1925, the period that the book is supposed to cover, can be found here.

T. F. M.

Tolerance. By HENDRIK WILLEM VAN LOON. New York: Boni and Liveright. \$3.00.

Though it is unjust to scold a color-blind man who makes mistakes in naming the shades of woolen skeins, it is quite necessary to discredit the man when he tries to convince the world that red is blue. In his understanding of history, Mr. Van Loon is wretchedly mistaken; and yet he is so convinced of his inerrancy that he endeavors to make the whole world look at itself with a mote in its eye. This outline of history written about the single phase of tolerance is merely a record of those movements and manifestations which the author calls intolerant. Perhaps some of the instances that he cites were intolerant to a vicious degree. But other examples that are given cannot be interpreted as intolerant save by one who is himself intolerant of tradition, of

conservatism, of religion that is in any way organized, of the basic aspirations to a higher life. Mr. Van Loon, in this survey, skips through all the periods of history, from earliest man, to the Eastern civilizations, to Greece and Rome, and down through the records of Christian Europe. In unfolding this vast panorama, he scarcely lets a page pass without its mistake either of fact or of interpretation. Hence, a refutation of his misguided assertions would require a volume larger than the one he has compiled. In particular, he does not grasp the meaning of Jesus or the Church that He founded and guides. In this matter it would be quite easy to construct an unending syllabus of errors. The secret of Mr. Van Loon's failure is that he suffers from the disease that he discusses. Accepting sources that are false and prejudiced, he has distorted them more by his own clouded interpretations. He is all the more dangerous in that he clothes his inaccuracies in a humorous, piquant, and readable exposition.

F. X. T.

BOOKS AND AUTHORS

The Year's Harvest of Verse.—In his introduction to "The Best Poems of 1925" (Small, Maynard. \$2.00), L. A. G. Strong makes an honest confession of the principles that guided him in his selection of the poems. Simply, he has judged by the pleasure that these specimens of the year's work have afforded him: the pleasure that arises from sincerity, from personality, from apparent truthfulness to the experience and its reactions, to form and vibrant word. His norm, therefore, is highly subjective; nor can he be severely taken to task for this. Poetry is the language of soul speaking to soul, and the greatest poem is that which most moves the individual whether or not it moves others. The volume's greatest value comes not so much from the fact that these poems are supposedly the best of the year; it arises from the fact that they are a representative collection of the poems of the year, thus indicating to those who have eyes to read the movements and tendencies which are at the moment inspiring the current poets. Little need be said, or can be said in a limited space, of the poems themselves. They are wide in their range and different in their appeal. Most of the better known poets are represented and some few of the poems of the unknowns are far better than those who have achieved in past years. Mr. Strong's collection is interesting and it is instructive.

Juveniles.—It is a truism that commonplace incidents make heroes. In "I'll Try" (\$1.00), William F. Sharp simply but entertainingly records the ups and downs that befell Charles Hillman in making a successful man of himself. It is a wholesome narrative with Catholic atmosphere and sufficient adventure and romance to inspire boys who read it with ambition and courage to face their little daily difficulties and tasks, and thus build for themselves sterling, upright characters. It may be had directly from the author, 325 N. Pearl St., Bridgeton, N. J.

Young ladies who became friends with Honor Bright and her understanding guardian, Mrs. Damian, in the first volume of this continued narrative, will love them both even more in "Honor Bright's New Adventure" (Page. \$1.75), by Laura E. Richardson. The story opens in London with some descriptions of that city and its art museums. Then comes an exciting ocean voyage, followed by a long stay in Bermuda. This takes up the greater part of the story. Here Honor and Mrs. Damian meet with very good friends, young and old, and with a very few despicable people. Honor and Mrs. Damian, both in their own ways and with their own separate adventures, are working for the same good end, and in the final resultant, come out victoriously and happy.

A most appropriate volume for children is "More Old Rhymes with New Tunes" (Longmans, Green. \$1.40), composed by Richard Runciman Terry. The illustrations are by Gabriel Pippet. The editor fits to music the words of such nursery classics as "Georgie Porgie," "Little Miss Muffet," "Hey diddle diddle" and a dozen others that have thrilled the hearts of children in many generations.

For the Soul.—The growth of the Retreat movement in this country makes "Scripture Readings for Times of Retreat" (Pustet, \$1.50), by George O'Neill, S.J., most opportune. Providing exercitants with appropriate scriptural passages to accompany the talks usually proves a formidable difficulty in conducting the Spiritual Exercises. It was to offset this that the Australian Jesuit compiled this volume. He has selected copious excerpts from both the Old and New Testaments to illustrate the various truths and has arranged them according to the suggested method of meditation of St. Ignatius. His book is the more readable because the author has departed from the archaisms and ungainly literalness found in English versions of the Bible with which we are familiar. The little volume besides its serviceableness for retreat time and for meditation material outside of retreat will prove for many a simple, safe and attractive introduction to the reading of Holy Scripture, which the Church is so desirous of encouraging.

Those who are bothered by scruples and those who are called upon to direct the scrupulous will find "Scruples: Words of Consolation" (Dublin: The Talbot Press), by Rev. P. J. Gearon, O.C.C., comforting and helpful. The treatment of the subject is original and practical, the style dignified and graceful. As its sub-title indicates, the book is full of words of consolation for those who are victims of scruples. The author speaks as one having authority and with the conviction that the truth of his statements is borne out by his experience in handling a great number of scrupulous souls. He analyzes the causes of scruples and suggests remedies to meet them and with his discussion of the subject mingles much devotion and piety.

In a facile and entertaining style Gilbert Guest has gathered together a number of choice thoughts and practical lessons that our nuns will find illuminating and encouraging. Most of the fourteen essays in "The Beauty of Daily Duties and Others" (Omaha: Burkley Printing Co.), are reprints from the "Catholic School Journal" and deal with the aims Religious women should have and the methods they should employ in the training of young girls. They discuss the difficulties with which our teachers must contend, stress the importance of emphasizing culture and good manners with the pupils and include some particularly suggestive helps for the history and English classes.

Educators and Educating.—More than forty years of association with Harvard University and as President of Radcliffe College have given Mr. LeBaron R. Briggs a background from which to discuss educational topics authoritatively and wisely. "Men, Women and Colleges" (Houghton, Mifflin, \$1.50), is a reprint of some brilliant and illuminating lectures covering various phases of collegiate life. Whether talking to the women of Radcliffe or the Freshmen of Yale there is sanity and poise in what Dr. Briggs says. And there is vigor also. Though conservative in his doctrines he is far from being unprogressive. Students and teachers, and parents too, will find his little volume stimulating. The preface very modestly announces: "Every address is several years old; every doctrine, much older." But there are some things that never grow old, especially the truth. These talks are based on ethical and psychological principles that are fundamental and independent of time. Unfortunately people have not learned them, neither college administrators nor teachers nor pupils, and they still need promulgation.

When children pass from the kindergarten to the first grade their little universe is suddenly transformed. To assist teachers to coordinate the activities of these distinct branches of our educational system Samuel Chester Parker and Alice Temple have written "Unified Kindergarten and First-Grade Teaching" (Ginn, \$2.20). The book discusses all the important aspects of the work and "carries the playful study of social life up to the first grade, introduces playful methods of studying the essential social skills, and introduces kindergarten children of adequate mental age to reading." Its frequent illustrations are interesting and suggestive.

Communications

The editors are not responsible for opinions expressed in this department

The Church's Marriage Laws

To the Editor of AMERICA:

Some few months ago I accidentally came across a copy of AMERICA and want to congratulate you on such a forceful Catholic periodical. I find the material treated therein most interesting and every Sunday read the issue, from cover to cover. Permit me to make a slight contribution.

I have often wondered whether Catholics, generally, understand the laws of the Church with regard to marriage, or whether they are grossly ignorant of what the Church expects of them. It is a well known fact that the Church does not approve anything, with respect to marriage, that conflicts with its established rules, rules that have been handed down to us through centuries. Are these rules too old fashioned for the present generation? Should they be changed to suit the convenience of those Catholics who would consult only their own wishes?

Fortunately the Church is wisely guided, for the questions to be asked are: "What of the children, if mixed marriages are tolerated?" "What will their religion be, if any?" How many of my good Catholic brothers realize this? How many Catholics are there who have violated their conscience and in blissful ignorance say: "Love is all, what else matters?" *Love!*—but what about the love of God? Let us deal with this question straightforwardly and not subject our Church to such ridicule as is frequently levelled against her.

Incidentally I might mention a recent instance that the papers have made but too familiar. Let me congratulate the father of this girl in following his conscientious convictions and disapproving such a marriage.

New York City.

LAWRENCE McDONALD.

The Age of Journalism

To the Editor of AMERICA:

Journalism is one of the younger children of literature. The past century has seen it grow and wax strong, has seen it come into its own as a power among men. Journalism, as a messenger of human thought, is today the most utilized medium of conflicting world forces, in the broadcasting of truth or truth camouflaged. By capitalists, by politicians, by churchmen it is used and misused. Relatively concise, arrayed in fashionable rhetoric, and quite cosmopolitan in its subject matter, journalism is the most easily accessible, most popular, most effective vehicle of human thought.

The Catholic Church, in journalism, has ever and everywhere, been vigorously active and second to none. But it is patent that, for the past two or three decades, a rally is on, in the forum of journalism, for the defense of the Faith. This concursus of forces is practicalized in the birth of magazines and newspapers, and of pamphlets—new, up-to-date, and worthwhile.

The term "pamphlet" at once suggests something diminutive, something unpretentious. But well has it been said: "Be not afraid of the ponderous volume, but rather fear the little pamphlet that fits in a man's coat pocket and sells for a sou." There is a fund of practical truth in those words. The number of those who cannot afford the price of the more ponderous volume, or the time to read it, is legion. But the skilfully edited pamphlet is within nearly every man's purse and time and so can do a great good or hurt. During the past few years especially, real progress has been achieved in the sphere of pamphlet work, as regards organization and output. The advertising lists of the I. C. T. S., of the America Press, of the Paulist Press, and of similar organizations, speak eloquently enough of the actual work that is being done, now, everywhere and most ably. Catholic apologists are truly up and doing things. "*Veritas praevalere!*"

Newspapers there are, and good ones, but less prominent than the magazine journal, whose number and merits it is literally gratifying to observe. Not for a moment, however, am I con-

sidering here "beggar sheets" or exclusively story magazines. I refer to the journal of the better sort.

Among the veterans are the *American Catholic Quarterly*, the *Catholic World*, *Ecclesiastical Review*, and *AMERICA*. Side by side with them are now marshalled *Truth*, the *Sign*, *G. K. C.'s Weekly* and *Columbia*. These are among the foremost, and are well able to cope with the *Dial*, the *Atlantic Monthly*, or others akin. With sentiments of just pride can we speak of Belloc, Chesterton, Kinsman, Myles Connolly and many other leaders of Catholic journalism. They are representative of the spirit of the Church, a spirit true, zealous, Catholic, Divine.

But admiration is barren if it fails to fructify in cooperation. To the point—there are many blest with superlative literary ability, who allow their talent to lie dormant. It is only to be expected that should such enter the lists with the courage of Christ, they should broadcast their worthwhile ideas pertinent to social uplift, education, and other spheres of activity, for the benefit of their fellow-men and their Church. Each in his own sphere can do much good. We know that men are swayed by ideas; Catholic journalism guarantees to furnish correct ideas. Let us take part in their effective presentation, and thus undo evil and do good. The rally is on. Whom the armor fits, let him don it.

Baltimore, Md.

RICHARD A. ROBERTS.

Boston College Versus Dartmouth

To the Editor of AMERICA:

On January 15, Dartmouth sent down a strong team to debate us here at Boston College. The subject: "Resolved that this house deplors the present condition of intercollegiate athletics in the Eastern Colleges," insured a large attendance. True, there is a startling vagueness in the wording of the question, but since neither Boston nor Dartmouth is responsible for the wording, let us waive this matter. The point I wish to make is this: vagueness called for logic, for clear cut distinctions in exposing the "state of the question." At this crisis Boston, trained in scholastic philosophy for just such an emergency, was *facile princeps*.

There was another strong contrast. The Dartmouth contingent, although skilled debaters, were "long" on facts and "short" on principles. The Boston debaters surrounded their facts with a powerful background of principles. With telling force, for example, they claimed for intercollegiate contests a high moral value because they provide for the student body a safety valve against the wreckful spiritual danger of morbid introspection.

Your readers in the Middle West will be interested to hear Boston won the debate by a unanimous decision. On the following evening, the same Dartmouth team defeated Williams College, proving my contention that Dartmouth was no mean rival.

Boston.

B. C. '05.

Corrupting a Nation

To the Editor of AMERICA:

The *Baltimore Catholic Review* for November 28, commenting upon the action of a New York court judge in ordering from the courtroom fifty women, who remained after he had invited them to leave before the admission of vile letters into the case, says in part:

Those fifty indecent women would have been indignant if their names had been obtained and published. . . .

They would probably have sued the paper for libel. They are willing to saturate their minds with filth, but they want the world to consider them respectable. . . . God help such trash!

Such was the *Review's* scathing criticism of these women. Sad enough would be the picture if there were but fifty. But for the fifty who sat in that courtroom, even when they knew the nature of the evidence to be presented before them, there are perhaps fifty thousand others in the nearby big city of the South here—and that may be putting it modestly—who eagerly read every line of that same filthy evidence when it was portrayed line for

line for them in their morning or evening paper. And in how many cities throughout the land is the same true! Unfortunately even the alleged better class of newspapers are eagerly gathering up this filth and sending it into the homes, "where it is fed upon not only by degenerates, but by once innocent boys and girls, who may be damned in hell because of the soul-destroying rottenness they are now reading."

A sad commentary on conditions is the letter of protest sent to a Baltimore paper over the signature of a woman! She decries the unfairness of the Judge in discriminating between the sexes, in ordering women out and allowing men to remain. God help us, we have come to a sad pass, when our women, the mothers of our children, the wives, sisters, and sweethearts of our men, claim as their right to be allowed to listen side by side with men to testimony which is degrading, to say the least, to both men and women.

There may be something in her argument that it is just as soul-destroying to men as to women; but are our women going to fight with men for equal rights in soiling their honor and their chastity, that honor and chastity which the courts are striving to protect? It has always been a country's boast that its men might be immoral, vicious, degenerate, but that as long as its women, its mothers, wives, sisters, and sweethearts were true and pure, then that country could not go far wrong, for the purity of these women would save and bring back its men.

But one glance at our altar rails, one glimpse into our Sodality rooms, and we are cheered by the thought that here at least are women whose minds and hearts are pure. And there are countless others, within and without the Fold, we are sure, who deplore the circulation of such filth. It is for them to fight this plague, this insidious moral "flu" which is bound to poison the thoughts and minds of those it touches, and perhaps bring death to the soul. It is for them to fight by word and action to save the honor of God's noblest creation, chaste womanhood.

They can do this by forbidding even the presence of such papers in their homes, by suspending subscriptions at such times, taking care to inform the editors of their reason; by intelligent, self-sacrificing interest and co-operation with the long tedious work of the Catholic press. "We are being driven for self-protection," says a contemporary, "to the creation of our own daily Catholic press, newsy, strong, but *clean*." Our interested Catholic women may, by their efforts in this direction, make possible its coming. What active steps can be taken to speed its advent?

Granite, Maryland.

L. E. STANLEY, S.J.

The Laity and the Liturgy

To the Editor of AMERICA:

The letter of Mr. John W. Burke in your issue of January 2, 1926, under the above title, has rekindled a hope in me that perhaps at last cultured American Catholics may be coming to an appreciation of the personal value to them of their immortal rituals.

Why do not Catholics, at least, use their wondrous "Roman Missal" when they go to Mass? Immeasurably will they be repaid in the wealth of poetry and history and doctrine and rhetoric found in the liturgical feasts of Our Lord and His Saints set forth in the Missal week after week throughout the liturgical year. The historical references and suggestions, the literary allusions, the theological doctrines, in which every Holy Sacrifice is enshrined, present an astonishing public-garden of spiritual beauty and intellectual ravishment.

With a Missal, Mass becomes something more than a mere obligation, giving it a meaning that is entrancing, ennobling and revivifying. The splendors of the ceremony, illuminated by the beauties of its liturgy, will charm and thrill. You will be lifted upwards and away from the harrowing mazes of workaday entanglements. The Holy Sacrifice will become what it is meant to be, the supreme act of worship, surpassingly pleasing to the Eternal Father, a worthy propitiation to His Divine Majesty.

New York.

G. R. DILKES, JR.